

PRIZE ESSAY.

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# GO OR SEND:

A PLEA

## FOR MISSIONS.

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BY *ATTICUS G. HAYGOOD, D.D.*,  
OF THE NORTH GEORGIA CONFERENCE.

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PUBLISHED BY ORDER OF THE  
BOARD OF MISSIONS OF THE METHODIST EPISCOPAL  
CHURCH, SOUTH.

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# GO OR SEND:

*A Plea for Missions.*

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BY ATTICUS G. HAYGOOD, D.D.,  
OF THE NORTH GEORGIA CONFERENCE.

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*Go ye into all the world, and preach the gospel to every creature.*—CHRIST.

*Who goeth a warfare any time at his own charges?*—PAUL.

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EDITED BY THOS. O. SUMMERS, D.D.

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# DEDICATION.

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TO MY HONORED BRETHREN,

THE REV. JAS. W. LAMBUTH AND THE REV.  
YOUNG J. ALLEN,

OUR TWO MISSIONARIES AMONG THE HEATHEN,

*Who "have borne, and have had patience, and for His name's  
sake have labored, and have not fainted,"*

THIS PLEA FOR MISSIONS

IS DEDICATED BY

THE AUTHOR.



# CONTENTS.

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CHAPTER I.		PAGE
THE FIRST QUESTION.....		9
CHAPTER II.		
THE GOSPEL IS ADAPTED TO ALL MEN, AND NECESSARY TO ALL MEN.....		14
CHAPTER III.		
THE DUTY OF THE CHURCH.....		20
CHAPTER IV.		
DO MISSIONS PAY?.....		28
CHAPTER V.		
CHRIST JESUS "HEAD OVER ALL THINGS TO THE CHURCH" .....		56
CHAPTER VI.		
CONCLUSION .....		62



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## INTRODUCTORY NOTE.

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THE Board of Missions of the Methodist Episcopal Church, South, at its meeting in Nashville, May 10, 1873, resolved to offer a premium of one hundred dollars for the best Essay setting forth the principles, facts, and obligations of the Church in regard to Missions. The Essay was to contain not more than forty-eight duodecimo pages.

Bishops Keener and McTyiere, and Thos. O. Summers, were appointed a Committee of Adjudication; and the President, Secretary, and Treasurer of the Board, a Committee to supervise the publication and circulation of the Essay. The manuscripts were to be forwarded to the President by October 1, 1873.

At a subsequent meeting of the Board, for reasons assigned by the Committee of Adjudication, they were substituted by R. A. Young, D.D., R. K. Hargrove, D.D., and the Rev. J. M. Sharpe; the time, also, was extended from October 1, 1873, to January 1, 1874.

This action of the Board was reported in the Church papers, and ten manuscripts were forwarded to the President, and by him handed over to the Committee of Adjudication, January 1, 1874.

At a meeting of the Board, February 20, 1874, their Report was submitted by the Chairman, who stated that the members of the Committee, before consultation, separate and apart, had reached the conclusion stated in their Report, which was unanimously adopted by the Board, and the Committee received a vote of thanks for their careful attention to the delicate duty imposed upon them. The Report is as follows:

"The Board of Missions of the Methodist Episcopal Church, South, at its annual meeting in May, 1873, offered a prize of one hundred dollars for the best Essay on Missions. On New-year's day, 1874, the Committee received ten manuscripts. We have read them carefully, and have agreed to award the prize to the author of the Essay containing eighty-three pages, and marked X. Y. Z. On opening the sealed envelopes, we find that he is our friend and brother, the Rev. Atticus G. Haygood, D.D. There are other four or five manuscripts of great merit, which we hope the Board will publish—thus making a handsome volume on the subject of Missions.

"Respectfully submitted:

"ROBT. A. YOUNG,

"R. K. HARGROVE,

"J. M. SHARPE,

*Committee."*

"Nashville, Feb. 20, 1874.

It will be seen that the Essay covers more than the number of pages specified, as it was thought advisable by the Committee of Publication to print it in rather large and open type.

The Essay is sent forth with many prayers that it may accomplish the thing whereunto it is sent.

THOS. O. SUMMERS,

J. B. MCFERRIN,

A. H. REDFORD.

*Publishing House of the M. E. Church, South,*

*Nashville, Tenn., Feb. 26, 1874.*

# GO OR SEND:

## A PLEA FOR MISSIONS.

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### CHAPTER I.

#### THE FIRST QUESTION.

THE first question is this: Did Jesus Christ intend his gospel for all men? Suppose the great commission read thus: "Go ye into all the world, and preach the gospel to every creature—except to the people in China." In that case the Church would give itself no concern about the Chinese. And it ought not, if Christ never included them in his gospel plans.

The Pharisees settled down complacently in the saying: "No Jew goes to hell." They supposed that all others did, and seem to have had pleasure in the thought. With such views they did not organize missionary societies—concerning themselves chiefly in preserving the respectabilities of the Church, and in protecting themselves against the uncircumcised.

But if Jesus did intend his gospel for all men?

Who was Jesus—speaking now of his humanity? What did he call himself? "The Son of man." He was a Jew after the flesh, being a son of a daughter of Abraham, and "of the seed of David." But he calls himself "the Son

of man," as representing not the Jews only, but the entire race of Adam. "The Word became flesh;" it says not, became a Jew. In that case Gentiles could feel no interest in him, except as a teacher, wiser than all the ancients. But in "the Son of man"—"God manifest in the flesh"—the Jew has no more interest than the Roman.

How does Jesus himself explain his coming into this world? In the dreams of mythology the gods are represented as coming among men to perform prodigies—to rid the world of wild beasts, of plagues, of tyrants, or to take sides with their friends in war. Hence every nation, and almost every city, had its god or gods, expecting at their hands, at best, only deliverance from danger, or some sort of worldly blessing. There is nothing of this in what Jesus says of his mission. He says: "The Son of man is come to seek and to save that which is lost." There is no mistaking his meaning. Being lost is being in sin—"without God and without hope in the world." Seeking that he may save the lost, he seeks that he may save all men. It amounts to this: If any race can be found that has not fallen in Adam, that does not "lie in sin," and that is not "under the curse," and that is not "lost," Jesus Christ did not come into the world for that race. It does not need him.

The fact of sin proves an interest in the blood of Christ. If we receive the Bible doctrines of sin and redemption, two things are clear:

1. Our race would have died with the first sinners but for the salvation provided in Christ Jesus. So that to live at all is proof of an interest in the atonement. Men are born as well as saved by grace. The first blessing is absolute; the second, conditional.

2. That whatever led the Son of God to be the Saviour of one man, leads him to be the Saviour of all men.

Considering who Christ Jesus is, it is incredible that he should have left any man out of his great designs—that by any strange mischance a human soul could come into this world with no interest in his redeeming love. If we could find a man like ourselves in all respects, except that Jesus Christ left him out of the plan of salvation, we should find a moral monstrosity that would appall the intelligent universe. It would be a mystery greater than the origin of evil; it would bring a shadow over the face of the sun; it would discredit the government of God.

Suppose that an angel should come down from heaven and proclaim: “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life—*except the people in China.*” All who know Christ would brand him with mortal heresy. We could give him but one answer: “Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.”<sup>a</sup>

What does the Book say?

It says: “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”<sup>b</sup> If it said no more on this subject, it would be enough; but this is only the beginning. Let us read again, and with a believing heart: “And the bread that I will give is my flesh, which I will give for the life of the world.”<sup>c</sup> “For the love of Christ constraineth us; because we thus judge that if one died for all, then were all dead.”<sup>d</sup> “That He, by the grace of God, should taste death for every man.”<sup>e</sup> “And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.”<sup>f</sup> “Who is the Sav-

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<sup>a</sup> Gal. i. 8. <sup>b</sup> John iii. 16. <sup>c</sup> John vi. 51. <sup>d</sup> 2 Cor. vi. 4. <sup>e</sup> Heb. ii. 9. <sup>f</sup> 1 John ii. 2.

our of all men, especially of those that believe."*a* "God was in Christ, reconciling the world unto himself."*b* "Who gave himself a ransom for all, to be testified in due time."*c*

Because Jesus Christ intends his gospel for all men, he invites all men: "Come unto me all ye that labor and are heavy laden."*d* Therefore he commands all men to repent: "Except ye repent, ye shall all likewise perish."*e* Therefore he declares the ground and measure of man's condemnation to be in the rejection of him: "This is the condemnation, that light is come into the world, and men loved darkness rather than light."*f* Therefore those who reject him are condemned to perish: "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."*g* Therefore the final "perdition of ungodly men" is ascribed to their obstinate impenitence and unbelief: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"*h* And in this universal provision for the salvation of every human soul is the tremendous force of our Lord's upbraiding accusation: "And ye will not come to me, that ye might have life."*i*

We cannot mistake the designs of Jesus if we understand his character and his words. He proposes the salvation of the entire race of man. "Behold," said the Baptist, "the Lamb of God, which taketh away the sin of the world!" The plan of the gospel is ample—sufficient to save every man that ever was, or ever will be, born. No man ever was, ever will be, ever can be lost, by being left out of that plan, or by any defect in its operations. Men have been

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*a* 1 Tim. iv. 10. *b* 2 Cor. v. 19. *c* 1 Tim. ii. 6. *d* Matt. xi. 28.  
*e* Luke xiii. 3. *f* John iii. 19. *g* John iii. 18. *h* Matt. xxiii. 37.  
*i* John v. 40.

lost, and will be lost, by rejecting Christ; not otherwise. For Jesus proposes nothing less than the moral recreation of the whole world—the conquest of the love of every apostate heart—the restoration of the entire race to the unity of an all-embracing spiritual kingdom, of which he himself is the immortal Head.

The first question is: “Did Jesus Christ intend his gospel for all men?” The answer is: Jesus Christ “is not willing that any should perish;” he “tasted death for every man;” he offers salvation to every man; he seeks, by all right means, to save every man; he is “able to save unto the uttermost all that come unto God by him.”<sup>a</sup>

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<sup>a</sup> Because our Lord Jesus Christ has made full atonement for the sins of the whole world, Bishop Marvin’s great conclusions are true: “1. Our Creator has provided a second Adam, whose representative relation to us places us on a footing as advantageous as if we had never been involved in the fall. 2. The gracious influences of the Cross so far countervail our depraved propensities as to make repentance and salvation possible to every man. 3. I cannot suppose that the human family would have been permitted to multiply under the fatal influences of the fall but for the counteracting agencies of the redemption.”—*Work of Christ.*

## CHAPTER II.

THE GOSPEL IS ADAPTED TO ALL MEN, AND NECESSARY  
TO ALL MEN.

THE gospel of our Lord Jesus Christ is adapted to all. How different from any other system of law or morals proposed to the world! Consider the simple code of Solon: the best he could devise, but so imperfectly suited to the wants of his people. How impossible to adjust Solon's code to the condition of other nations in different ages and among different races of men! But the gospel is perfectly adapted to all men of all races in all times and in all circumstances. As the light is adapted to all eyes, so is the gospel adapted to all souls.

The human race is one. "God hath made of one blood all nations of men for to dwell on all the face of the earth."<sup>a</sup> The races of men differ circumstantially; they agree essentially. All men bear the same relations to the first Adam; all are redeemed and may be saved by the Second. As all men are in sin, so all men need a Saviour. If the gospel can save one man, it can save every man. What it can do for one man, it can do for all men: "For it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."<sup>b</sup>

The adaptation of the gospel to man is so perfect that there is no evil in his nature which it cannot extirpate;

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<sup>a</sup> Acts xvii. 26. <sup>b</sup> Rom. i. 16.



there is no good possible to him, in this world or in the next, which it does not implant and develop.

The gospel, which is intended for all men, and adapted to all men, *is necessary to all men*. Jesus Christ is the only Saviour of sinners: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."<sup>a</sup>

Whoever is saved is saved through Jesus Christ. In him and by him we live; in and by him we are saved. We have no trouble about those who die in infancy; God saves them every one, but through his Son.<sup>b</sup>

How about the heathen, who have never heard of Jesus, who have inherited idolatries hoary with the superstitions of three thousand years? We may not go beyond the Bible; outside of it we know nothing at all on these subjects.

What does the Bible say? Peter, in the house of the Roman centurion, said: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him."<sup>c</sup> Cornelius was a Roman, a soldier, and a heathen, yet a "devout man," with but partial knowledge of the truth. What did he do? Followed such light as he had, and "prayed to God alway" for more. God was pleased with his spirit, and put him in the way of instruction. A man so "accepted with God" is saved, and saved "through

<sup>a</sup> Acts iv. 12.

<sup>b</sup> *How* God saves infants concerns us little. We know they are saved, although it has pleased God to tell us little about the *mode* of their salvation; assured, however, that they are so saved as to enter heaven with the Christly, and not with the Adamic, nature. Infants do not resist God's grace as do adults; to these last the conditions are plain: "Repentance toward God, and faith toward our Lord Jesus Christ."

<sup>c</sup> Acts x. 34, 35.

Jesus Christ," as Mr. Wesley says, "although he knows him not."

St. Paul, in expounding the same great truth—a truth that both Jews and Gentiles were slow to learn, that "God is no respecter of persons"—tells us, "For not the hearers of the law shall be justified before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."<sup>a</sup> What can this mean? Many deep things no doubt; but among others this: a "devout" heathen, like Cornelius, is a better man and in a better case than an un-devout man who enjoys, but does not use, the full light of truth. It means this also, that all men, even the heathen, share the blessings of the atonement; for Jesus Christ is "the true Light, which lighteth every man that cometh into the world"<sup>b</sup>—the true Light which "shineth in darkness," although "the darkness comprehends it not." The light that shined on the conscience of Cornelius was from the "true Light," the source and center of all truth. Whoever has any moral light may say with truth: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."<sup>c</sup> Such light does not originate in any man: "God hath shined in our hearts."

The Spirit works in all men, moving them to do that which is pleasing to God. All men have divine light and help in proportion to the divine requirements. Is it not

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<sup>a</sup> Rom. ii. 13-15. <sup>b</sup> John i. 9. <sup>c</sup> 2 Cor. iv. 6.

true that human accountability, whether in heathen or in Christian lands, grows out of man's relation to the atonement of Christ and to the work of the Holy Spirit? Because Christ died and the Holy Spirit works in our hearts we are responsible, and in proportion to the degree of light that we have.

What do such texts as these from Peter and Paul, and others like them, prove? This, and nothing more: the salvation of a heathen man is not absolutely impossible; his damnation is not absolutely inevitable. We have greatly abused and perverted such texts, "wresting" them out of their proper connections, and extorting from them a meaning the Spirit never designed them to teach. We have wanted excuses for selfishness and unbelief; and, exalting these isolated texts into articles of faith, many have settled down comfortably in the conclusion that the condition of the heathen is not so bad after all. The world has not altogether lacked men who have professed to doubt whether we should send the gospel to the heathen at all, since its light will increase their responsibility and intensify their punishment should they reject it! If this be a correct opinion, what a pity there ever was such a thing as the gospel—"good tidings of great joy which shall be to all people"! Then we might all have been heathen!

It is too plain to discuss: the gospel is just as necessary to the heathen as it is to us. This is true, unless Confucius is as good a teacher as Christ; unless the Vedas are as sure guides to Hindoostanee idolaters as the Bible is to us. Men forget that the most debasing sin of heathenism is its idolatry. This is the fruitful source of all other sins possible to be committed; it is itself the sin of sins, making heathenism what it is, as it is the gospel that makes Christian civilization what it is.

Our appreciation of the condition and wants of the hea-

then is in exact proportion to our appreciation of the blessing that the gospel is to us. He who does not understand that the gospel is necessary to the heathen does not understand that it is necessary to himself.

It is difficult to conceive, impossible to express, the tremendous significance of such familiar but fundamental truths. The rock we see cropping out by the road-side may have its roots deep down in the secret places of the earth. We do not see the greater part, yet appreciate none of it, because we are familiar with the little that lies upon the surface of things. What can we do in forming a conception of the condition and wants, the fears and hopes, the sorrows and agonies, the sins and ruin, the dangers and possibilities, of multiplied millions, "groaning and travailing in pain," who never heard of the Saviour of men? Each individual a human being—a brother man, with a soul capable but ignorant of God—needing the Saviour and waiting for the gospel! And there are continents full of them!

We refuse to look steadily at this dark and sorrowful procession, going *its way* to eternity. We cannot, while we neglect them. If there were only one man in the world who had never heard of Jesus, it would be worthy the combined efforts of heaven and earth to carry him the "glad tidings." What exertions have we witnessed to find Sir John Franklin—only lost in the Arctic seas! And yet there are hundreds of millions drifting in unknown darkness. Saying nothing of pagans in Christian lands, there are, of Mohammedans, 160,000,000; of Asiatic Buddhists, of one sort and another, idolaters all, 600,000,000; of miscellaneous heathen in Africa and in the islands of the sea, 200,000,000 more. If the Church looked steadily at such facts; if she read, in the light of the Bible and with full faith in God, their meaning—so portentous for both worlds—she could never rest till she *had* "*preached* the gospel to every

creature." Dr. Olin has said, as rightly as eloquently: "Did the Church really believe the gospel to be as necessary to the heathen as it is to us, there would be at once and forever an end to her guilty repose. They who give full credit to such truths do not sleep over them. It would be easier to find rest in our beds above the throes of an earthquake. The agonies of Laocoon and his children, dying in the coils of the serpents, were but pastime compared with those of the Church until she had either unlocked herself from the grapple of this tremendous conviction, or disburdened her conscience by a faithful consecration of her energies to the work of rescuing the world from its doom. And yet it is true, if the Bible is true, that while we dwell in peace, under our own vine and fig-tree, lifting up our songs of praise in the full city, and making vocal the green hills and valleys of our Christian land with the echoes of joyous thanksgiving to Him who hath redeemed us, bidding away the sorrows of life, and defying the terrors of death, by a sure trust in Christ, and bright, full-hearted anticipations of heaven, it is true that the myriads of unevangelized men are passing into eternity without a ray of saving light. They perish, sir, they perish! They live without hope, and die without a Saviour; and we, who are, for the good of the world, intrusted by Christ with the deposit and monopoly of his grace, withhold the only antidote for sin, and thus become, in no figurative sense, accessories to their guilt and woe."

Underlying the whole question of missions are these three principles, clearly taught in the Scriptures, and agreeing with all that we know of God or man:

1. Jesus Christ intends his gospel for all men.
2. It is adapted to all men.
3. It is necessary to all men.

## CHAPTER III.

## THE DUTY OF THE CHURCH.

I N 1788, at a meeting of Baptist ministers in Northampton, England, William Carey proposed as the topic for discussion, "The duty of the Church to attempt the spread of the gospel among the heathen." Dr. Ryland, one of the fathers of the denomination, sprang to his feet, and indignantly denounced the proposition. "Young man," said the excited Doctor, "sit down: when God pleases to convert the heathen, he will do it, without your aid or mine." There seems to be some force in the observation, but there is none. It is singular that it did not occur to Dr. Ryland that God could do as well without his aid in England as in India. What pleases God we learn from his word. That word teaches us that God is pleased to *use* Christians in preaching the gospel to sinners. What God might have done—why he does not send thousands of angels all round the world preaching the gospel—these are not questions we are to consider. As well ask why he did not raise up a Moses in each nation, or give a complete Bible, printed and bound, with marginal references, in each language! It did not please him to do this, because there was a better way. Why it would not be best to send the angels to preach and to circulate the Scriptures in every heathen land—thus saving us all the expense, and worry, and toil, and sacrifice!—we "see in part;" but this essay does not allow the discussion. And it is not needed; it is enough

for us that God chose none of the plans that curiosity and unbelief suggest as possible. Assuredly we dare not desire for a moment any other plan than that which he has adopted.

God is *now* pleased—his word being authority—to convert the heathen, and to use his Church in doing it. Heretofore, as now, God coöperated with man in the work of man's salvation. He does this in the salvation of one man, and in the salvation of the race. It is out of the question to suppose that he will ever adopt any other plan. We need not wait for new developments, for fresh revelations. The revelation of his will is complete; he has closed the sacred canon, and the Bible is to have no supplemental chapters.

The faith “was *once* delivered unto the saints”—*once for all.*<sup>a</sup>

There is but one salvation, that which is brought to light in the gospel of the Son of God. And God, who sees the end from the beginning, has made, can make, no mistakes, that he should change his plans. He does not experiment in order to discover new, or perfect old, methods.

“To the law and to the testimony.” What does the Book say? Beyond that we cannot go; contrary to that no good man wishes to go; by that we shall find out the truth, if we are willing to know it.

Christ Jesus, having finished his personal ministry, was about to ascend to heaven, to “sit at the right hand of God,” to enter upon his mediatorial reign. His disciples were “slow of heart to believe;” they understood his plans with difficulty, and acquiesced in them reluctantly. They were still dreaming of temporal kingdoms, and of the restoration of David's throne. And when, at last, they were



brought to see that "the kingdom of heaven" was to be a spiritual kingdom, it was a long time before they understood that Gentiles had as much interest in it as the Jews.<sup>a</sup>

Let us read the great commission, not as the disciples first heard it, but as their subsequent conduct and the fuller revelation of God's will explain it:

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen!"<sup>b</sup> And as the commission reads in St. Mark: "Go ye into all the world, and preach the gospel to every creature."<sup>c</sup>

What did Jesus, in these words, command? "To go," not staying to preach in Jerusalem only, as if Christ only died for Jerusalem. They were to "go into all the world." It means just what it says: they were not to be shut in by Judea, by Samaria, or by the empire of Rome. "The field is the world," and "the world was their parish." They were to "disciple all nations," for that is what "teach all nations" means. Not the Jewish nation only, but all nations: in the plans of Christ "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free." They were to "disciple all nations," to "preach the gospel to every creature," proclaiming their message to the individual mind, and heart, and conscience.

<sup>a</sup> They did not understand this till long after the Pentecost. It required a miracle to break down the prejudices and enlighten the eyes of Peter. See Acts x. 9-16, 34, 35. Acts xi. will tell us how slowly the "apostles and brethren in Judea" consented to the fellowship of Gentile converts.

<sup>b</sup> Matt. xxviii. 18-20. <sup>c</sup> Mark xvi. 15.



They were to "baptize" the nations "in the name of the Father, and of the Son, and of the Holy Ghost," thus formally bringing them into the fellowship of the Church of Christ. And they were to "teach them to observe all things whatsoever he had commanded them," bringing them to obey the gospel as the rule of right and the law of life. All this is very plain: it pleased Christ that all nations should be saved by his gospel, and that his disciples should "go," and "preach," and "disciple," and "teach."

To whom are these words of the Master spoken? To the disciples only who stood by him? No: to them, and to all who "should believe on him through their word." They are addressed to all Christians, preachers, and laymen, of every age. Whatever these words meant to the few disciples who heard them, they mean to us all. There is nothing local or temporary in them; they are the words of a King who never dies; they are addressed, with divine authority, to every one of his subjects. They are as binding upon us as upon the eleven apostles who saw him ascend to heaven. As well confine his blessed promise, "Lo, I am with you alway, even unto the end of the world," to the apostles as to shut up exclusively to their ministry the great commission. *a*

St. Paul, in many places, shows that God's plan of propagating the gospel is by the ministry of those whom he has

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*a* To understand "*with you*" only of the apostles and their (?) successors is to destroy the whole force of these most mighty words. The command is to the *universal Church*, to be performed, in the nature of things, by her ministers and teachers, the manner of appointing which is not here prescribed, but to be learned in the unfoldings of Providence recorded in the Acts of the Apostles, who, by his special ordinance, were the founders and first builders of the Church, but whose office, *on that very account*, precluded the idea of succession and renewal.—Dean Alford.

already saved from their sins. Let one quotation answer: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the ministry of reconciliation."

"Now, then," exclaims this first and greatest missionary to the heathen, in a letter to the Corinthians: "We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."<sup>a</sup>

This principle underlies the very existence of the Church, that those who are already "reconciled to God" should preach the "ministry of reconciliation" to those who are not. The Church is not a close corporation, as the ancient Pharisees supposed, its business in this world being solely to carry out the great commission. And no purity of orthodoxy or perfection of organization can make that a Church of Christ which refuses obedience. There may be every thing else but this—creeds, rituals, traditions, machinery, wealth, learning, numbers, architecture, music, millinery, and all manner of human upholstery as substitutes for a Church; but to take no part in the evangelization of the heathen is to be out of sympathy with Christ, and out of harmony with his plans. The true successors <sup>b</sup> of the apostles are those who obey, "as much as in them is," our Lord's command, "Go ye into all the world, and preach the gospel to every creature."

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<sup>a</sup> 2 Cor. v. 18-20.

<sup>b</sup> Of that assumed, direct, and manipulated "apostolical succession," in which certain make their boast, forgetting, as it seems, Gal. vi. 14. Bishop Pierce has well said: "It is a fable, without even the merit of being cunningly devised."

Our obligation to do our part in the evangelization of the heathen does not originate in our denominational Church-memberships. It is not simply that as Methodists, or Baptists, or Presbyterians, we are brought under obligation by our Conferences, Conventions, or Assemblies. If we go or decline to go, if we pay or refuse to pay, if we pray or neglect to pray, for the conversion of the heathen, in any case it cannot be simply a question between us and our highest Church authorities. It is a question between us and our Lord and King, our Saviour Jesus Christ. To do our part, is to obey Christ; to refuse, is to disobey Christ; for the obligation grows out of our relation to Christ and to our fellow-men. And this obligation is measured by the blessing we have received from him. What he said to the twelve he says to us: "Freely ye have received, freely give." His gracious gift is not bestowed on us to keep, but to use. Stupendous is the folly, as deserved as terrible the punishment, of the unfaithful—because unbelieving—servant who "hid his Lord's money in the earth." A bad use of money that! <sup>a</sup> but no worse than the gospel only enjoyed. The divine word is, "Occupy till I come."

If there were but one Christian in the world, he would be obliged, by every consideration of love to man, and of gratitude and of loyalty to Christ, to be a missionary. Let us well consider that numbers do not dilute our obligations. They rather increase them, since numbers allow organization, and organization multiplies power and opportunity. But the obligation is individual. We cannot escape it; we cannot divide it; we cannot be freed from it. If we are so unfortunate as to belong to a Church that will not take part in the evangelization of the heathen, and we can-

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<sup>a</sup> Not worse than to tie it up in old stockings, or to hide it away in secret places—to keep.

not convert that Church "from the error of its ways," thereby "saving" it "from death," and its opposition, or its apathy, or its blindness, is such that we are effectually hindered from doing our part, then we must depart from that Church; and failing to find another that will endeavor to obey Christ's great command, we must organize a new "society of faithful men." Christ's work must go on, and no Christian man, in sympathy with the Spirit of Jesus, and fully enlightened as to his duty to perishing sinners, can stay in a thoroughly non-missionary Church. That Christian man who lives in the enjoyment of the blessing of the gospel, and dies without having done something for the salvation of the heathen, although through the mercy of God he may be pardoned and saved, has failed to do his duty either to his Saviour or to his fellow-man.<sup>a</sup>

Christ calls some to *go in person* to preach the gospel to the heathen. Let them go: Heaven can put no higher honor upon them. Men so honored may not trifle with "the heavenly vision." They "go bound in the Spirit;"<sup>b</sup> and no ill-advised, though affectionate, warnings of privations and dangers may excuse them. And let parents and friends take care how they hinder those whom God calls to preach the gospel of his Son to the "nations that sit in darkness." Let them read and consider till they understand the following true story told by Dr. Durbin:

"There was a race of parents that could raise a race of missionaries. Let me give you an instance of an old Moravian woman. A friend called upon her, with sadness in his looks. 'Your son,' said he to the mother, 'is gone.'

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<sup>a</sup> "The question," said Bishop Pierce, upon one occasion, at a missionary meeting, and with thrilling effect, "is not simply whether the heathen can be saved without the gospel, but whether we can be saved if we do not give it to them."

<sup>b</sup> See Acts xx. 22, and xxi. 10-14.

‘Is Thomas gone to heaven through the missionary life? Would to God that he would call my son John!’ Well, John did become a missionary; and he fell. And this time the committee were very sad; but before opening their lips, the old woman anticipated the story, and exclaimed: ‘Thank God! would that he would call my last son, William!’ And William, too, went and fell; when the noble woman exclaimed: ‘Would that I had a thousand sons to give to God!’ O would that I had a thousand such mothers! then would our ranks be full.”

The devoted Melville B. Cox, as he was starting to Africa, said to a friend: “If I should fall, you must come and write my epitaph.” “What shall I write?” asked the friend. “Write, *‘Though a thousand fall, let not Africa be given up.’*”

Whom Christ calls not to go, he *calls to send*. And the one class is as much bound as the other. If we are not called to go, it is plain enough that we are called to minister to those who do go. “Who goeth,” says St. Paul, “a warfare any time at his own charges?”

An eminent writer says: “As all the disciples of Christ are required to take a part in the propagation of his gospel throughout the world—those who remain at home are bound to sustain and minister to those who go abroad, just as much as citizens in civil life are bound to support their fellow-countrymen who go forth as soldiers to fight their country’s battles. Therefore, let every servant of Christ cheerfully and heartily perform that part of the work which may be assigned to him in the providence and grace of God, that they who sow and they who reap may rejoice together.”

Nothing is plainer: Christ commands the Church to evangelize the world.

*We must go—or send.*

## CHAPTER IV.

## DO MISSIONS PAY?

THE best wish Sidney Smith had for the missionaries was that they "might disagree with the cannibals that should eat them."

This brilliant and worldly churchman felt called upon to write down the Baptist Mission at Serampore, India. His rejoinder to a review of his very offensive articles opened with these remarks: "In rooting out a nest of consecrated cobblers,<sup>a</sup> and in bringing to light such a perilous heap of trash as we were obliged to work through in our articles on Methodists and missionaries, we are generally considered to have rendered a useful service to the cause of rational religion."

Surely this is a fragment of some pagan tract against the Nazarenes in the early years of Christianity!<sup>b</sup> No; a pagan did not write it, but a man of letters and genius, and a clergyman of the Church of England. And the *Edinburgh Review* published it but a little more than sixty years ago. So unfamiliar were English Christians with the doc-

<sup>a</sup> Dr. Carey had been a shoemaker.

<sup>b</sup> Compare a passage from Cæcilius—quoted by Pressense—deploring the progress of Christianity: "One is compelled to groan at the sight of a league formed against the gods by men belonging to a miserable, illegal, accursed sect—men who make disciples of the lowest of the people, of silly, credulous women, easily misled, if only because of their sex."

trine that it is the duty of the Church to evangelize the heathen, that such sentiments found applause in polite, if not in pious, circles. We have seen how Dr. Ryland received Carey's motion to discuss the question. When Carey's heart took fire with the sublime and inspired purpose of giving the Bible to the Hindoos in their native language, the missionary idea had hardly a place in the mind of the Church.

"When we began," says Dr. Fuller, one of the few leaders that sympathized with the "consecrated cobbler," "there was little or no respectability among us; not so much as a squire to sit in the chair, or an orator to make speeches to him. Hence good Dr. Stennett advised the London preachers to stand aloof, and not to commit themselves." When Dr. Fuller went begging from door to door to raise money enough to pay Carey's passage to India, he found so little sympathy that he says: "I frequently retired from the more public streets to the back lanes, that I might not be seen to weep over my disappointments."

The few missionaries that were in India in the early part of the present century, were long exposed to the relentless persecutions of the half-paganized officers of the East India Company. Mr. Wilberforce pleaded their cause with his noblest eloquence for more than twenty years in Parliament, and it was not till June, 1813, that English law protected them in their plainest civil rights. Such circumstances will help us to appreciate what the history plainly shows, that the modern missionary movement is a comparatively recent one. This must be remembered in considering whether mission-work pays.

The Protestant world, according to the most recent reliable reports, claims fifty-two missionary societies. Of these, only two—the Gospel Propagation Society in England, and the Moravian Missionary Society on the Conti-



nent—were in existence in the first half of the last century; the first being organized in 1701, the second in 1732. Three other missionary societies were formed during the closing decade of the last century; one of them on the Continent, and two of them in England. The Baptist Missionary Society, brought into being through the quenchless zeal of Carey, was organized in 1792; the London Missionary Society in 1795; the Netherland Missionary Society in 1797.<sup>a</sup> Only think of it! The great Wesleyan Missionary Society was not properly organized till 1817; and there was no Methodist Missionary Society in the United States till 1819. Of the eighteen American societies, not one existed before 1810—when the American Board of Foreign Missions was constituted. Of the fifty-two Protestant missionary societies in the world to-day, twenty-eight have been organized since 1840.

We may say with almost historical accuracy, that modern missions are not older than our century, and, considering the movement as a whole, we may safely say that it belongs to the last half-century. Nearly all that has been done for the conversion of the heathen, has been done in the last fifty years. At the close of the last century, Dr. Fuller could hardly raise money enough to pay Carey's passage to India, and there were scarcely a score of missionaries engaged in the work of converting the heathen world.

In 1871 there were 13,924 Christian laborers—including foreign missionaries and native pastors and teachers—acting, under the direction of the various Boards, in heathen lands. There are now, in the close of 1873, about 15,000. The revenues of these Boards during that year will, it is believed, amount to nearly eight million dollars.

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<sup>a</sup> See at the close of this essay a tabular view of the societies.



Does this investment of men and money pay? The answer cannot be given in round numbers; there are some facts which cannot be compressed into mere statistical tables. Cotton bags may be weighed and counted, but the highest and most spiritual facts of the history of our race cannot be told off by any numbers whatsoever. When the spies had "gone up and searched the land" of Canaan—walking to and fro in the midst of it—they were in despair of giving an adequate description of its excellence to the host that waited in the wilderness for their report. So, as the best they could do, "they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two, upon a staff; and they brought of the pomegranates and of the figs." And of the goodly land through which the study of missionary history leads us, what can be said—in these limits? Let it suffice to "bring of the pomegranates and of the figs," with a few "clusters of grapes."

We will first consider, very briefly, a few of the results of missionary labors upon detached and isolated populations—in some of the islands of the Pacific, for instance.

1. *The Sandwich Islands*.—The Sandwich Islands were discovered by Captain Cook, in 1778—two years after the declaration of American Independence. These islands were then in the gross darkness of heathenism—human sacrifices forming part of their religious rites. On the 23d of October, 1819—fifty-four years ago—a missionary family of twenty-two persons, sent out by the American Board of Foreign Missions, sailed out of Boston harbor for Hawaii, the largest of the group. On Sunday morning, June 12, 1870, a distinguished native pastor, the Rev. Mr. Kuaea, preached in the Hawaiian language, from Lev. xxv. 11, a jubilee sermon, celebrating the deliverance of his nation from the bondage of idolatry, and the general establishment

of the Christian religion.<sup>a</sup> The same year the Board struck the Sandwich Islands from its roll of missions—the Church there having become self-sustaining.

And, as the best evidence of the thoroughness of the gospel-work accomplished during these fifty years, we mention that the native Church had not only become self-supporting, but had organized a missionary society of its own. At the anniversary of this society, in 1871, the meeting lasted ten days, and it was found that *every* Church had sent its contribution. From which let us learn a much-needed lesson of thorough method and hearty liberality.

At the close of the last century the French infidels were denying the existence of God, and declaring, by resolution of the National Assembly, that Christianity was abolished. About that time Captain Cook found the Sandwich Islands. They, too, were without God; the French had rejected him—the islanders had never known him. In the May of 1872 the children of these heathen heard of the miseries that had come upon France by the late war with Germany. They were under no obligations of gratitude to the French,

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<sup>a</sup> At the national celebration of the jubilee, on the Wednesday after, the king, with the members of his cabinet, and the representatives of foreign nations, attended. We must afford the reader one glimpse of the inspiring scene from Dr. Anderson's deeply interesting history of the mission-work in the islands: "The children occupied the spacious galleries of the Gawaiahoo, or great Stone Church, and the body of the house was filled to repletion with adults. The king then entered the church, with Emma, queen dowager, attended by his ministers. He was received by the audience standing, the choir singing a version of 'God save the King' in the Hawaiian language. The scene was impressive. On the front of the gallery was the inscription, in evergreen, '1820—Jubilee—1870,' and beneath it the national motto: '*Na man ka eao ka aina i ka pono.*' 'The Life of the Land is preserved by Righteousness.'"

but the religion of Jesus had kindled sympathies wider than their ocean, and the poor islanders sent a contribution of \$2,000 for the relief of their distressed brethren, the French peasants, the other side of the world. So true is it that only the religion of Jesus Christ teaches the reality and obligations of our universal brotherhood.

(With this read St. Paul's eulogy of the Church in Macedonia—2 Cor. viii. 1-6.)

Some ill-informed objectors tell us: "Yes, but in spite of Christianity, the population decreases." Dr. Anderson's history shows most conclusively, that but for Christianity, the population would, by this time, have disappeared. Besides the disease introduced by the seamen of Captain Cook's ship—as his historian acknowledged—which did much to depopulate the island, we must mention that thousands more were swept away by the rum and other intoxicating liquors carried thither by English and American traders. Thus do the ungodly of Christian lands fight against the missionaries. Nevertheless, Christianity, by its conserving power, has "saved much people alive."

2. *Madagascar*.—About one hundred and twenty miles east of the southern coast of Africa is the island of Madagascar. "The island," according to a recent and trustworthy report, "contains about five million inhabitants. It is twice as large as England, Scotland and Ireland, put together." Fifty-five years ago its whole population was unmixed heathen—with all manner of idolatries and vices. In 1818 two missionaries, with their wives, under the direction of the London Missionary Society, landed in Madagascar, and began to preach. One of the missionaries and both the ladies died within seven weeks after their arrival, but the survivor—the Rev. William Ellis, lately deceased—nobly stood by his work. He was soon reinforced, and for ten years the missionaries were encouraged and protected by

King Radama I., on account of secular advantages he hoped to obtain. They improved their time, establishing Christian schools, translating and circulating the Bible—a few hopeful converts being made, and much preparatory work being done. In 1828 King Radama died, and was succeeded by the eldest of his twelve wives. She was more heathen than diplomatist, and, driving the missionaries from the island, began a dreadful persecution, that did not cease till her death, in 1861. Since the days of the apostles there has not been a more wonderful history.

A recent writer on the Church in Madagascar, in the *Missionary World*, says: “The work was of God, and it was not his will that it should die out. The seed of the kingdom germinated, sprang up, and under the genial influences of the rain and sunshine of heaven, with very little of human instrumentality, a rich harvest was produced to the honor and glory of God. The written word—which many of the natives had learned to read before the expulsion of the missionaries—was wonderfully blessed. A number of native teachers were raised up, by the providence and grace of God, to instruct their fellow-countrymen, so that when, on the accession of Radama II., the island was at once opened to the heralds of the gospel, the converts who came forth from their hiding-places were numbered by thousands.”

What vitality is in the genuine gospel-seed!

During the long night of their persecution, these converts were accustomed to hold midnight meetings. They met in remote and isolated places, kept watch against their enemies, and whispered their devotions. There has been no worthier chapter in the history of the Church since the days of the great Roman persecutions, when the Christians worshiped in the Catacombs, and, when detected, died in the arena. These Madagascar saints have given us

a new evidence of the truth and power of the gospel, and they are worthy to be enrolled in the noble army of confessors "of whom the world is not worthy."

So mighty was the influence of this secret leaven, that by the 9th of September, 1869, idolatry was formally abolished by the government. The royal idols were publicly burned, and the present sovereign was crowned, in the presence of the people, with appropriate Christian ceremonies. As far back as 1869, two hundred and eighty villages were supplied with native pastors and teachers. And, although a part of the island where the queen has no jurisdiction is still pagan—as a part of England, held by the heathen Danes, was in the time of Alfred—the popularity of the "new religion" is the greatest danger that now threatens the Church in Madagascar.

3. *The Tahiti Islands*.—The London Missionary Society, in 1797—two years after its organization—began its labors in the South Seas. For a long time Tahiti was the headquarters of the mission; but, after many dreary years, there was no promise of dawn to the discouraged missionaries. In addition to the ordinary discouragements of heathen darkness and sin, their work was often interrupted by the horrors of tribal wars. At such times the missionaries had to flee for their lives. During one of these enforced absences, fruit began to appear. Two native servants, who had "given no sign," had received into their hearts the seeds of truth. They began to pray—feeling their way through the darkness to God. Others joined them, and when the missionaries returned, there was quite a number of praying people to welcome them—the king himself soon asking them to instruct him.

Here—as it teaches a lesson to people who doubt, and to "Boards of Managers" that hesitate, seeing that they know not the power of God, nor the vitality of the seed

of truth—"growing secretly"—read a paragraph from an interesting sketch of the mission-work in Tahiti:

"Meantime the directors at home, knowing nothing of this" (communication with distant lands was slow in those days), "were consulting on the advisability of abandoning a mission on which fifteen years of useless toil had been expended. Only a few opposed the measure, but their counsels and proposals prevailed, and instead of the order to withdraw, letters of encouragement were forwarded to the missionaries. Strange to say, the very ship which carried these letters was crossed by another vessel conveying to England, not only the news of the entire overthrow of idolatry in Tahiti, but also the *rejected idols*, as tangible proof of the commencement of a great and glorious work in that part of Polynesia. This pleasing intelligence reached England in the month of October, 1813, from which period the rapid and extensive spread of the gospel was truly astonishing."

An instructive divertisement—the out-of-heart directors receiving and examining their package of "rejected idols!"

4. *The Friendly Islands*.—In 1797 the London Missionary Society established a mission in the Friendly Islands—a group lying twenty degrees south of the equator. After a short stay, three of the missionaries were murdered by the natives, and the rest driven away. Twenty-two years after this, the Wesleyan Missionary Society established a mission in Tonga, the largest of this group of islands. For a long time the missionaries labored faithfully without any visible signs of success; but after fifteen years, they gathered the fruit of their labors. Much preparatory work had been done—and when great results are to be accomplished, such work must always and in all fields be done. During this time a few persons were led to renounce idolatry. But in



1834 the little Tongan Church was visited with one of the most remarkable revivals of religion since the day of Pentecost. And in this revival in Tonga there were signs—though not in tongues of fire—that identify its origin beyond the possibility of doubt. Its beginning is thus described by one of the historians of Christianity in the South Sea Islands—a Wesleyan Methodist, as his words will show: “It commenced in the Island of Vavau, one of the group, where Messrs. Turner and Cargill, and a little band of faithful leaders, had agreed to enter into their closets every day at noon to plead for this one thing.” Their prayers were soon and suddenly answered. A native local preacher was preaching at a village called Utni, on Tuesday, the 23d of July, 1834, on Christ’s compassion toward Jerusalem, when the word came with power to the whole congregation. They wept, and prayed, and earnestly sought mercy, refusing to leave the place till they obtained a blessing. They continued together all night, and before morning many found peace in believing. On the following Sabbath similar results followed the ordinary services at another village. The work spread from Vavau to Haabai, and from there “to Tonga, and for weeks together nothing was to be heard but cries to God for mercy, or songs of praise from those who had found salvation. So extensive was this work of grace, that it is estimated that more than two thousand conversions took place in the Haabai Islands alone in the course of two or three weeks, and they gave evidence of the reality of the change they had experienced by their upright walk and conversation.”

At the present time (1873), there are, according to the latest official reports, in the Friendly Islands and Samoa District, 23 missionaries, 177 chapels, 8,262 Church-members, and 7,201 scholars receiving instruction in the mission schools.

## JOEL BULU'S EXPERIENCE.

Mere numbers do not signify; being baptized is not enough; and is, if trusted in, worse than nothing. The question is: Are these heathen professors "justified by faith," and "born of the Spirit of God"? We say not that all the heathen who have joined the Church have been pardoned and converted, for in all lands there are a few hypocrites and many formalists; but this we do assert: the missionaries, as a class, have been more careful about receiving unconverted persons into the Church than have the pastors, as a class, at home. The missionaries have seen clearly that a host of unregenerate people in the Church will enfeeble experience, spoil doctrine, and destroy discipline. We must find space for one experience, above the average at home, and in mission lands it may be, but it shows what the gospel can do for the most degenerate of our race. Brother Bulu "tells his experience," and this is the translation by one of the Wesleyan missionaries:

"I was born in Vavau in the heathen days, nor was it till I was a big lad that the *lotu* [their word for the "new religion"] came to our land. When I heard the report of it I was full of anger, and my soul burned with hatred against it. 'And shall our gods be forsaken?' I cried, in great wrath. 'As for me, I will never forsake them.' One day I heard a man talking of the *lotu*, who said it promised a land of the dead different from the *bulotu* of which our fathers spoke, even a home in the sky for the good, where evil men were cast into a dreadful place, wherein there burned a fire which none could quench. On that very night I went forth with the lads of the town—it was a fine night—and looking up to the heavens where the stars were shining, this thought suddenly smote me: 'O the beautiful land! If the words be true which were told us to-day, then are these *lotu* people happy indeed;' and my soul longed with a great longing to



reach that beautiful land. I could not rest, so I went to another town, where dwelt a Christian chief, to tell him I wished to *lotu*. 'Good is your coming,' cried the chief, and great was his joy. 'But why do you want to *lotu*?' 'I have heard,' was my reply, 'of the good land whither you go after death; therefore do I wish to *lotu*, that I also may be a dweller in the sky.' So they prayed over me, and thus it was that I turned to Christianity; but of its meaning I knew nothing. Then came Mr. Thomas to Vavau, and, standing under a tree in the public square, he preached to us from the parable of the tares among the wheat. It was this sermon that pierced my soul; for I had thought that I was one of the wheat, but now I found I was among the tares. As I heard I wept and trembled, for I thought, 'I shall never see the good land.' When the sermon was over, and the people rose to go, I sat in my place quaking for fear, and weeping in great anguish, for all the strength had gone out of my body. 'What is the matter with you?' they asked. I said, 'Pray for me, pray for me, I beseech you.' So they knelt down and prayed for me, first one and then another, till they were tired; but I found no comfort. So I rose, and, going into an empty out-house, I knelt down there by myself, weeping and praying before the Lord, for now I felt that I was a sinner; the wrath of God lay heavy upon my soul, and I hated myself because of my evil ways. 'O what is that repentance whereof the preacher told us?' I cried, 'Lord, let me find it, that I may live!' for so dark was my mind that I did not know that this sorrow and fear of mine were marks of repentance. Thus I continued a long while seeking the Lord in prayer with many tears.

"At last there came a day, in 1834, when the missionaries (of whom Mr. Turner was one) assembled us together to hold a love-feast; and when we had sung a hymn and

prayed, then Mr. Turner stood up to declare the work of God in his soul. My heart burned within me as I listened to his words; for in speaking of himself, he told all I had felt, and I said to myself: 'We are like two canoes sailing bow and bow, neither being swifter nor slower than the other.' Thus it was with me when he told of his repentance; but when he went on to speak of his faith in Christ, the forgiveness of his sins, and the peace and joy which he had in believing, then said I: 'My mast is broken, my sail is blown away; he is gone clear out of my sight, and I am left here drifting helplessly over the waves.' But while I listened eagerly to his words, telling of the love of Christ to him, my eyes were opened: I saw the way, and I, even I, also believed and lived. I was like a man fleeing for his life from an enemy behind him, and groping along the wall of a house in the dark to find the door that he may enter and escape, when, lo! a door is suddenly opened before his face, and straightway, with one bound, he leaps within. Thus it was to me as I listened to the words of Mr. Turner; my heart was full of joy and love, and the tears streamed down my cheeks. Often had I wept before; but not like my former weeping were the tears which I now shed. Then I wept out of sorrow and fear, but now for very joy and gladness, and because my heart was full of love to Him who had loved me and given Himself for me; and Mr. Turner, seeing the tears raining heavily down from my eyes, called upon me to speak. 'Stand up, Joel,' said he, 'and tell us how it is with you.' So I stood up; but it seemed to me as if my soul were parted from my body, and I remember nothing more until I found myself lying on the mat, and the missionaries weeping over me, and saying, 'What is this?' 'I live,' said I, 'I live. Let me rise, that I may declare the mercies of God.' And even while I spoke there arose a great city in our midst, and a

burst of weeping, for the hearts of all were strangely moved. O what a day was that! Never can I forget it. The prayers, the praises, and the tears of joy!"

This Joel Bulu became a preacher, and for nearly forty years did faithful work among his own people and as a missionary to Fiji. In 1848 he was stationed at Ono, the principal of a little group of islands on the southerly extremity of Fiji. In December of that year he wrote a letter to the missionaries, which shows his spirit and methods, and is not without its lessons for pastors at home. We find the extract we quote in Calvert's "Fiji and Fijians." He writes: "The work of God prospers at Ono. Some of the young men"—who had been unfaithful—"repent, and have begun to meet in class. The people are in earnest. I also endeavor to be in earnest. I visit the towns, and from house to house. I question them, instruct them, and pray with them, and we are at rest in the love of God. We have had a profitable infant-school feast. I endeavor to teach the youths the meaning of the Holy Scriptures. At one love-feast at Ndoi the Holy Spirit wrought mightily in our hearts, and many stated their enjoyment of the Divine favor. In one week I go to Waini, and meet the classes; one week to Ndoi, and meet the classes; one week to Matokana; and one week at Ono Levu, and this I shall attend to quarterly."

5. *The Fiji Islands*.—One of the most interesting features of the revival in Tonga was that it gave birth to the Mission to the Fiji Islands. It is impossible to exaggerate the moral degradation of the Fijians when the missionaries first landed on their coasts. Mr. James Calvert, the best historian of Fiji, says:

"The worst deformities, the foulest stains, disfiguring and blackening all the rest, are the very parts of Fijian nature, which, while the most strongly characteristic, are

such as may be hurriedly mentioned, dimly hinted at, or passed by altogether in silence. The truth is just this—that, within the many shores of this secluded group, every evil passion had grown up unchecked, and run riot in unheard-of abominations. Sinking lower and lower in moral degradation, the people had never fallen physically or intellectually to the level of certain stunted and brutalized races, fast falling, through mere exhaustion, from the mass of humanity. Constitutional vigor and mental force aided and fostered the development of every crime, until crime became inwrought into the very souls of the people, polluted every heart, gave form to every social and political institution, and turned religious worship into orgies of surpassing horror. The savage of Fiji broke beyond the common limits of rapine and bloodshed, and, violating the elementary instincts of humanity, stood unrivaled as a disgrace to mankind. . . . That innate depravity, which he shares in common with other men, has in his case been fostered into peculiar brutality by the character of his religion and all his early training and associations. Shedding of blood is to him no crime, but a glory.”

Whatever may be said of idolaters, polygamists, cannibals, may be said of the Fijians. When the missionaries first landed in Lakemba, on the 12th of October, 1835, they found a population of about 200,000. Their way was somewhat prepared by the occasional visit of Tongan sailors for purposes of trade. Of these visits Mr. Calvert says: “After awhile there were found among the Tongan sailors who visited Fiji, some who had been converted to Christianity at home; and these, on arriving in the strange land, zealously set about making known what they themselves knew of the gospel to their own relatives”—some people from Tonga having emigrated to Lakemba—“and then to

the Fijians. Thus was the Christian religion first introduced into the group."

The product of Christian missions is thus seen to be a fruit "whose seed is in itself." Joel Bulu, as a missionary, was a normal development—the missionary wave that set in from Tonga to Lakemba, moved by the same impulse that carried Paul into Macedonia.

At the present time we have as regular official statistics—not in round numbers, as guessed at—from the Wesleyan Conference in Fiji as from any other Methodist Church in the world. The latest report says: "There are now connected with the numerous Wesleyan stations in Fiji 22,797 Church-members, and 104,223 attendants on public worship, many of whom were once cannibals. The Sabbath is sacredly regarded, family worship regularly conducted, and schools established in 992 Christian towns, in which 47,240 scholars are brought under religious instruction."<sup>a</sup>

As illustrating the vigor of the new life the gospel has brought to Fiji—not only building churches, but substituting cannibalism by Christian civilization—take the following instance: On the 11th of March, 1856, a strong Mbau chief, after fair and regular trial, was publicly executed for the murder of his wife, a thing of constant occurrence twenty years before, and that Government did not pretend to punish. They have not yet invented "emotional insanity" as a plea for the acquittal of murderers. May the Fijians be spared the sentimentalism of a weak humanitarianism that

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<sup>a</sup> From which we infer that Fiji is not yet plagued with a system of public education so very "*secular*" that her children cannot be "brought under religious instruction." In these schools the Bible is recognized—as it ought to be—as the best of all educators. At Kandavu they have a training-school for young native preachers, called Richmond Hill Theological Institute, at which, among other useful and necessary things, they teach the young theologues *how to sing!* A hint to the managers of the "Vanderbilt," and other such institutions.

assumes to be wiser than God, and multiplies murders by ceasing to punish them!

And this great change in thirty-eight years! The old King understood it who said: "*The lotu makes all our land to move!*"

"But the time would fail to tell" about mission-work in all the heathen countries that the modern Church has undertaken to evangelize. The literature of the subject is very extensive, the history of missions being preserved in many hundreds of volumes. But whether we turn to Ceylon, India, Africa, Greenland, Turkey, or to many other lands where the Church has unfurled her banner of peace, we shall see manifested the power of the gospel to overcome the most obdurate unbelief and the most debasing idolatry. We have only given a few specimens; not that all mission-work has been so strikingly successful, but because in these islands the trial has been longest, fairest, and in the face of the greatest odds. If so much has been done in the Sandwich Islands, in Madagascar, in Tahiti, in Tonga, in Fiji, the work of God can be done anywhere.

To show results comparatively as great upon vast masses of men as are found in India and China, will require more time. Indeed, the experiment has never been fairly begun in these countries. But even here the "first-fruits" are the "earnest of an abundant harvest." The results of mission-work in Burmah, where that very apostolic man, Adoniram Judson, planted the Church, and in that part of India where Carey, Marshman, and Ward established at Serampore a center of Christian influence that shall outlive the ages, will compare favorably with any work that has been done for Jesus Christ by the apostles or any of their successors since the Pentecost.

6. *Comparative Statistics.*—There are some comparative statistics of the results and progress of Christian missions

in India that merit careful attention. *a* These facts show how normal and vigorous the growth of the Christian Church in heathen lands; showing, also, that as we get our civilization from Jesus Christ, the gospel shall one day make the heathen world the heirs of a like inheritance.

In 1862, the native pastors in India, Ceylon, and Burmah, numbered 183; in 1872, 406. In 1862, the communicants in these countries numbered 49,688; in 1872, 70,857. To see how thoroughly and broadly the gospel is being established, consider how many heathen youth have been and are being educated by the missionaries and their helpers. How rapidly this work has grown in ten years! In Burmah, Ceylon, and India, in 1862, there were in the Christian schools, scholars of both sexes, 96,574; in 1872, 137,326. The Christian school, in all mission lands, grows up with the Church—the missionaries seeming to know intuitively that education is a normal function of the Church.

These figures are not beyond the average of all the mission-work in the world.

The venerable Bishop of Calcutta, in a recent sermon before the Church Missionary Society, expressed himself strongly because his faith is strong. "If," said the bishop, "the succeeding ten years should be blessed at the same ratio as the last ten, half a million of souls would be brought under Christian instruction; and at the end of forty years more the whole population of Hindoostan would be the Lord's."

Did the whole Church of God have full faith in the power of the gospel; did she see her opportunities; did she understand why Providence has made the Christian nations foremost in intelligence, in enterprise, in wealth, in commerce, in the arts and sciences, and in all those elements

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*a* For fuller information, see Tables at the end of this essay.



of power by which great results may be achieved; did the Church know all these things, and, believing with all her heart, throw herself upon the hoary idolatries of Asia with an energy proportioned to her work in some of the islands of the Pacific, the bishop's prophecy would become a reality.

7. *The Bible and Missions*.—The grandest result of the modern missionary movement is this: It has translated, printed, and circulated the Scriptures in two hundred and seventy-four of the dialects of our race. "Home and Foreign Protestantism," says Dr. Butler, in "The Land of the Veda," "has given 131,392,339 copies of the Book of God to our fellow-men during the last seventy years." And this statement was made up from the reports of 1871. Every year adds millions to the list. Read the list below, and wonder, and praise, and help! *a*

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*a* Languages and dialects, two hundred and seventy-four in number, in which the Holy Scriptures, in whole or in part, have been translated, printed, and distributed, directly or indirectly, by these Bible Societies:

EUROPE.—*British Isles*—in the English, Welsh, Gaelic, Irish, and Manks languages. *France*—in French, Breton, or Armorican, and French Basque. *Spain and Portugal*—in Spanish, Catalan, Spanish Basque, Judæo-Spanish, Gitano, and Portuguese. *Northern Europe*—in Icelandic, Swedish, Lapponese, Finnish, Norwegian, and Danish. *Central Europe*—in Dutch, Flemish, German, Judæo-German, Lithuanian, Polish, Judæo-Polish, Wendish Upper, Wendish Lower, Bohemian, Hungarian, Wendish, and Slovenian. *Italy, Switzerland, etc.*—in Italian, Latin, Romanese, Romanese Lower, Piedmontese, Vaudois. *Greece, Turkey, etc.*—in Greek Ancient, Greek Modern, Ghég, Tosk, Turkish, Græco-Turkish, Armeno-Turkish, Rouman, Servian, and Bulgarian. *Russian Empire*—in Slavonic, Modern Russ, Dorpat Esthonian, Reval Esthonian, Lettish, Karelian, Zirian, Samogitian, Calmuc, Morduin or Mordvinian, Tscheremissian, Tschuwaschian, Orenburgh Tartar, Karass, and Crimean Tartar.

ASIA.—*Georgia, etc.*—in Ossitinian, Georgian, Armenian Ancient, Armenian Modern, Ararat-Armenian, Trans-Caucasian Tartar, and



Nearly all these translations have been made by missionaries in the field, engaged in their regular mission-work of preaching and teaching. From the mission-press at Serampore alone were issued before the death of Dr. Carey, in 1833, besides millions of pages of Christian tracts, 213,000 copies of the Scriptures in forty different dialects. This immense work of translating, printing, and circulating was done by Carey, Marshman, and Ward. Morrison gave the

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Kurdish. *Syria, etc.*—in Hebrew, Arabic, Syriac, Carshun, and Syro-Chaldaic. *Persia, etc.*—in Persic, Pushtoo or Affghan, and Beloochee. *India*—in Sanskrit and Hindoostanee. *Bengal Presidency*—in Bengali, Santali, Maghudha, Uriya or Orissa, Hindui and its dialects, the Bughelcundi, Brug or Brij-bhasa, Canoj, Kousulu, Harroti, Oojein, Oodeypoor, Marwar, Juyapoor, Bikaneera, Buttaneer, Sindhi, Gurumukhi, Moultan, Punjabi, Dogura, Cashmerian; *Gorkha dialects*—Nepalese, Palpa, Kumaon, and Gurwhal. *Madras Presidency*—in Telinga, Canarese or Karnata, Tamil, Dakhani, and Malayalim. *Bombay Presidency*—in Kunkuna, Mahratta, Gujarati, Parsi-Gujarati, Cutchi or Catchi. *Ceylon*—in Pali, Singhalese and Indo-Portuguese. *Indo-Chinese*—in Assamese, Munipoora, Tibetan, Khassi, Burmese, Bghai-Karen, Sgau-Karen, Pwo-Karen, and Siamese or Thay. *China and Japan*—in Chinese, Mandarin, Ningpo, Canton, Hakka, Manchoo, Buriat, Southern Mongolian, Japanese, and Loochooan. *Malaysia*—in Malay, Low Malay, Javanese, Sundanese, and Dajak.

ISLANDS OF THE PACIFIC.—Malagasy, Hawaiian, Narrinyeri, Maori, New Caledonian, Nengonese, Lifu, Aneityum, Iaian, Eromangan, Fate, Fijian, Rotuman, Tongan, Nine, Samoan, Rarotongan, Tahitian, Kusaien, Ebon, Gilbert's Island, and Marquesan.

AFRICA.—*East Africa*—in Coptic, Ethiopic, Amharic, Tigre, Galla, Kanika, and Swahili. *West Africa*—in Berber, Mandingo, Temne, Mende, Bullom, Grebo, Ga, Tyi, Yoruba, Haussa, Ibo, Nupe, Mpongwe, and Dualla. *South Africa*—in Benga, Namacqua, Sechuana, Sesuto, Zulu, and Kafir.

AMERICA.—Greenlandish, Esquimaux, Mohawk, Mic-Mac, Maliseet, Seneca, Arrawack, Creek, Cree, Tinne, Ojibwa, Creolese, Delaware, Choctaw, Dakota, Mayan, Mexican, Negro dialect of Surinam and Aimara.—[Compiled by Rev. Dr. Butler, in "The Land of the Veda."]

Bible to China. The Bible is printed and circulated in nearly three hundred heathen tongues. Missionaries did it! At its anniversary in 1873, the East India Bible Society made this sublime resolution: "To put a copy of God's word in every house in India." And, vast as the undertaking is, the missionaries will do it. The schemes of Cesar, and Alexander, and Napoleon, are baubles to this. Some day God's word will be offered to every house in the world. What a privilege to help! Who shall estimate such results of the missionary movement? Who can estimate the harvest from such sowings? In one year 90,000 copies of the Scriptures were circulated in India. The relation of such facts to the temporal and eternal future of millions upon millions of souls, mere numbers cannot express. As well try to weigh the sunbeams. But suppose the sun gone from his place in the heavens!

What has the Bible done for us? It can do as much for all nations that receive it. Can there be a soul so dead that this one fact of God's word circulated round the world does not thrill it with a new and larger hope of our race? In the presence of this one fact, who will ask what it costs of gold and silver, of tears and blood of martyrs? The world's gold would be a cheap price to pay for God's word given to the world. *a*

8. *Literature and Missions.*—We do not enter this field—we only point it out. On the 31st of May, 1818, the *Sam-achar Durpun*, or *Mirror of News*, the first newspaper ever published in an Eastern language, was issued from the Serampore press. In many cases missionaries have constructed languages out of barbarous dialects, inventing alphabets that they might be written. Many nations have been as destitute of literature as of religion till the mission-

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*a* And yet so late in the nineteenth century as October 4th, 1873, we read an article, by a minister, calculating how many dollars each one of our Chinese converts costs us!

aries gave it to them. And through the mass of such literature as China and India and other semi-civilized nations have made for themselves, Christian literature, introduced by the missionaries, is working its silent but irresistible way. Some day this leaven of truth will "leaven the whole lump." The bare catalogue of publications issued by the presses connected with the missions of the American Board to the Oriental Churches fills up fifteen pages as large as this. A very meager account of the whole matter would fill up many such essays.

In this connection it may be well to state that the Rev. Young J. Allen, one of our missionaries in China, besides attending to his ordinary work, is translating works for the Imperial schools, and printing and circulating papers, thus doing good service in the cause both of civilization and Christianity in that vast empire.

9. *The Gospel in Correcting Abuses.*—The power of the missionary work in correcting abuses and in working national reforms must be mentioned, though it cannot be discussed. What the gospel did in England—rooting out Druidism; what it did in other parts of Europe—driving away all manner of cruel superstitions—it has already done in some lands totally heathen fifty years ago, and is now doing, very surely, however slowly, in all heathen lands. Cannibalism, widow-burning, infanticide, and kindred crimes, disappear like mists before the sun. They will soon exist only as ghastly memories. Take one instance only—the *Suttee*, or widow-burning. For twenty-five hundred years this horrid rite of idolatry prevailed in India. In the year 1817, in the Presidency of Madras alone, 766 widows were burned upon the death of their husbands. During ten years, in the localities where English magistrates took note of suttees, 5,997 widows were burned. During twenty-five centuries millions may have thus perished.

From the beginning of their work in India, the missionaries used their utmost influence to induce the government to suppress the suttee, and for more than twenty years they had to contend against the almost undivided opposition of the powerful East India Company. On the 4th of December, 1829, Lord William Bentinck, Governor-General of British India, signed the decree which ended this horrible outrage. The whole history cannot be given here, but it shows beyond dispute what is so well said in "The Land of the Veda:"

"At length the terrible crime, which the edicts and energy of such emperors as Akbar and Aurungzebe could not restrain, trembled before the cross of Christ. The Protestant missionary entered India and stood up to 'plead for the widow.' Before the blessed Name which he invoked, the demon of suttee feared and fled from British India. What Veda, and Shaster, and Menu, and Mohammedan Emperor, and European Governor, all failed to prevent or exterminate, in the long experience of twenty-five centuries, was effected by the beneficent religion of Him who, in every age and every land, has proved himself to be woman's greatest and best friend." <sup>a</sup>

10. *The Reflex Influence of the Missionary Movement.*—

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<sup>a</sup>Widow-burning prevails still in those provinces of India not under the direct government of England. Two notable cases were recorded while I was in India—one in March, 1858, in the city of Aurungabad, in the dominion of the Nizam; and the other in August, 1859, at Koonghur. But the flag of Britain no longer waves over a suttee, and the governors are doing what they can to induce the native princes to complete its suppression.—*Dr. Butler.*

"The Life and Labors of Carey, Marshman, and Ward," written by John Clark Marshman, and published by Alexander Strahan & Co., London, gives a most interesting and conclusive account of the relation of the missionaries to the great reform decreed by Lord William Bentinck.

What we call, for distinction's sake, the Home Mission, is itself one of the most unmistakable results of the modern missionary movement. The Church never fully understood the Saviour's command to "preach the gospel to the poor" around her till her compassion took in the poor afar off. The people who drove Fuller to the lanes of London to hide his tears over their refusal to help him send Carey to India, made no effort to evangelize the godless thousands of their own city. Going still farther back, we shall find that the whole missionary movement of our times—whether expending its energies at home or abroad—grew out of that great revival of experimental religion of which Wesley and Whitefield were the shining centers, and that has changed the whole current of Christian thought and feeling for the last century and a half.

It is very difficult to estimate the fruits of missionary labor in what we call the Home Field, from its peculiar relation to what is not missionary ground in Christian lands. Let it never be forgotten, however, that home-evangelization is itself one of the noblest results of modern missions. But this work cannot be at all measured by statistics. When a mission is developed into a self-sustaining pastoral charge, its statistics are absorbed in the general reports. But no person, at all informed, needs any argument, or any facts, to convince him of the value and success of domestic missions. There was a time when the world was a mission-field. Wherever the Church of Christ is now established, we have proof of the success of missions.

In a peculiar sense has the Church in America a missionary history. It was planted in the western wilderness by missionaries; and in the tide of emigration toward the setting sun, the "saddle-bags" of the itinerant were never far behind the "rifle" of the hunter, or the "ax" of the settler.

Just here it would be unpardonable not to point to the

mission-work done by the Methodist Episcopal Church, South, among the negroes of the Southern States, prior to the late unhappy war.<sup>a</sup> At the close of 1860, there were, in the communion of the Methodist Episcopal Church, South, 207,766 negro slaves; of whom 171,857 were in "full connection," and 35,909 "on probation." Those of us whose privilege it was to labor with them, know how truly pious thousands of them were. There are few brighter chapters in the history of the Church; and this has been no lost labor. Much of it still abides, and whatever promise the future has for the freedmen of the South, is chiefly in the results of missionary labor among them before the war.

That the scenes of San Domingo and Hayti have not been repeated in many sections of the South during the last fourteen years is, under the blessing of God, due, most of all, to the deep religious influence of these sometimes overlooked and unhonored missionaries. No history of the war between the States will be true or just that omits this very important and instructive fact.

But the most difficult task of all is, to estimate the result of the missionary movement upon the life of the Church itself. It has enlarged the views, quickened the zeal, energized the faith, and deepened the love of the Church. It is a fundamental law of all spiritual life, that he who gives, receives. "He that watereth, shall be watered also himself." In attempting to evangelize the world, the Church "grows up into Christ, her living Head." It is like Christ to do such a work, and the Church that does it will grow like him. A Church that simply holds its own—acting always on the defensive—can never understand God nor

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<sup>a</sup> We do not forget to honor other Churches, particularly the Baptists that took part in this work. But the Methodists inaugurated it, and were its chief workers.

man. The missionary spirit helps us to understand the Bible revelation of God; it clarifies our theology; it enables us to grasp the great plans of redeeming love; it brings us into such sympathy with Christ that we see and feel the universal brotherhood of man. It teaches the sects to love one another; and some day, in once heathen lands, perhaps, sectarian bigotry shall meet its death in the triumphs of a common Christianity. Christ is the "Sent" of God, and Christianity is a missionary spirit. That is the most Christian Church that is most deeply imbued with it. It must be the most prosperous, for all true prosperity lies in the fact of obedience. It is conceivable that an un-missionary Church might continue to exist for a long time as a human institution, but, as a Church, it dies. But in the long run, its very name shall perish; the "places that knew it shall know it no more;" its "candlestick shall be taken out of his place." And this is well: the stronger in wealth, numbers, and mere worldly power an unmissionary Church becomes, the worse for the world. The missionary movement has saved the modern Church from Pharisaism—the most dreadful of spiritual maladies; a sort of dry-rot, disintegrating the whole spiritual body from within, leaving a mere shell—its heart dead and gone—instead of a spirit of life and power.<sup>a</sup>

Nor should we overlook, in considering, however briefly

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<sup>a</sup>It is strange to coast by these African shores. The best telescope in the world shows us no traces of the African churches which once bordered the whole north of that dark continent. Augustin's voice has no echo at Hippo now, and the cities where he preached are gone—like Chorazin and Bethsaida, Thyatira and Laodicea. The sands of the desert of Mohammedanism have swept over that green strip of Christendom. Was it—as some one has suggested—because this African Church was content to be a narrow strip of light outside the darkness, instead of seeking to penetrate it?—*Mrs. Charles*. Mohammedanism could never have destroyed a truly missionary Church.



and imperfectly, the reflex influence of the missionary movement, that it has given the Church and the world new evidences of the truth of the gospel, and new illustrations of its power. We do not read simply of the conflicts and victories of the first apostles; our hearts burn within us while we read of the toils and triumphs of their true successors—the missionaries of our own times. We do not read simply of Paul at Corinth or at Ephesus; we read of Carey at Serampore, and of Judson in Burmah. We do not read simply of our Lord's first martyr, St. Stephen, but of many martyrs, in Madagascar, and Tahiti, and in every land where the gospel has gone. We do not read simply of the revivals in Jerusalem and Antioch; we read of revivals as genuine and divine in Hawaii and Tonga. We do not read simply a history that is accomplished; we take part in a like history that is being made. What the gospel did in the times of the apostles in Christianizing heathen nations, it is doing now. If the destructive criticism of modern skeptics refuses to receive the record of The Acts of the Apostles, let them go to Fiji and explain how a Christian nation was born out of abject savageism while they were inventing objections to Christianity. Could they say more after such a visit, while retaining their unloving and unbelieving hearts, than did the Jews at Thessalonica: "These that have turned the world upside down have come hither also."

Summing up what we have learned by the studies that preceded the writing of this chapter, we hesitate not to say, that more heathen have been converted during the last fifty years than during the first fifty years after the day of Pentecost. And it ought to be so.

The "golden days" are *before us*. The Church has lost none of her conquering power, for she has all the gospel. She has all but the miracles, and retains the power they



manifested and symbolized. She has not the gift of tongues, but she has what is better: God's word circulated in two hundred and seventy-four languages—more than were ever heard in Jerusalem.

The world is brought close together, and every accomplished success of Christianity makes the next easier. The power and facilities of the Church are multiplied. Above all, if she ask for it, in the spirit of those who "waited at Jerusalem" for "the Promise of the Father," she shall receive and retain for all her work, and for all her trials, the outpouring and the abiding presence of the Holy Ghost.

## CHAPTER V.

CHRIST JESUS "HEAD OVER ALL THINGS TO THE CHURCH."

IN undertaking any great enterprise it is well to count the cost. But the Church is not to estimate her ability to evangelize the world after the manner of the king who "sitteth down first and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand." If the Church could only count numbers and human resources, she would never send missionaries to the heathen. In such a view, how pitiful the attitude of Carey, Marshman, and Ward, at Serampore! These three, the millions of India before them, and the whole influence of the East India Company against them! In such a view, how insane was Paul preaching in Corinth—in Rome! But Paul was not alone, and no man who has followed his example has been alone. Christ Jesus was with Paul in Rome, and in Serampore with his faithful servants. So had he promised: "Lo, I am with you alway, even unto the end of the world." How deep, how high is this word! And it *is* true, not merely was true.

When our Lord was about to ascend to heaven, he made his entire Church a missionary society, saying, "Go ye into all the world, and preach the gospel to every creature." He knew all about the difficulty of the work, and prefaced the command with the declaration: "All power is given unto me in heaven and in earth." "Go ye, *therefore*." That is reason enough. He closed the commission by pledging

his presence with all the powers conferred upon him. The Bible doctrine is: "*God was in Christ, reconciling the world unto himself;*" and *Christ Jesus governs this, and all worlds, in the interest of his Church.*"

St. Paul expounds our Lord's claim of universal sovereignty. Let us hear him, and believe. In his Epistle to the Ephesians he prays, for us as for them: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and GAVE HIM TO BE HEAD OVER ALL THINGS TO THE CHURCH, WHICH IS HIS BODY, THE FULLNESS OF HIM THAT FILLETH ALL IN ALL."

It is *His Church*—his body. And he loves the Church as well as he did the day he died for her. Her conflicts, her sorrows, her triumphs, are his. He is no mere spectator of her toils: he works with her, stands by her, rejoices with her. He will yet crown her with immortal honors.

God be praised! He—our Lord and Saviour Jesus Christ—has "all power in heaven and in earth." He *is* "Head over all things to the Church." Nothing can be impossible or unreasonable that he commands. Of the Acts of the

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*a Providence is the handmaid of grace.—Bishop Wightman.*

Apostles Canon Norris has rightly said: "Surely one great purpose of this book is to teach us thus to recognize the personal government of Christ throughout his Church's history. Of that Church history of eighteen centuries, could it be written truly, this record of the first thirty years would be seen to be but a specimen page—the first of many pages, of which the last is not yet written. When the last page comes to be written, then shall we understand, as clearly as the writer of this page understood, the fulfillment of Christ's promise, 'Lo, I am with you alway, even unto the end of the world.'"

Christ's is a personal government, not delegated, as some blasphemously teach, to vicars, otherwise called popes, "lording it over God's heritage." That he does fulfill his ancient promise, that he does govern all things in the interest of his Church, the history of modern missions gives gracious proof and illustration. We only lack the inspired historian to tell the story. But what D'Aubigné says is true, and the history of the Church makes it plain: "*Jesus Christ is the purpose of God in history.*" Whoever has faith enough to recognize the guiding and helping hand of Christ in the missionary labors of the apostles will surely recognize it in the missionary labors of our own times. He prepared the way for his apostles; he prepares the way for his missionaries. We are as sure of the one as of the other. Now—as then—he overrules the plans of his friends, and makes the wrath of his enemies to praise him. But it cannot be traced here. Love and faith can trace it—a golden thread running through all the history of the world since he ascended to heaven.

Paul and Silas were minded to go into Asia, preaching the word, "but the Spirit suffered them not." "And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over and help

us." Paul only desired to know the will of Christ, and he turned from Asia to Europe. Would God that we were as willing to know and to follow the mind of Christ as was St. Paul! Then we could understand the "visions that appear" to us; then we would hear and understand the cry of the typical man of Macedonia standing now by the sleeping Church; then we "could read the signs of our own times." We can read weather signs, because we study them. Why do we not read the "signs of the times," seeing the "great and effectual doors" that Christ opens before us? "In this world," says a German proverb, "the eye sees what it brings capacity for seeing." Things enough to see, if there be an eye. We can both see and read Christ's "signs" to us, if we wish to do so—if we have the spirit of St. Paul when he heard the cry, "Come over and help us."

What means the disruption of Romish institutions in Mexico accomplished not by external pressure, but by a sort of self-acting, internal force? It is an earthquake from within, not a crash from without. Christ, "head over all things to the Church," has given the people expulsive power enough to drive out the false teachers. Can we not understand that? Then we would not understand it if a man from Mexico stood by us in the night, crying out, "Come over and help us."

Kioto is the sacred capital of Japan. A missionary visited this "sacred" city during the "Kioto Exhibition," and wrote about it to the *Missionary Herald*, May 31, 1873. He says: "As I saw these surging millions in the interior, and as I wandered all one afternoon among the ancient and beautiful Buddhist temples on the east of Kioto, and found the paths leading to them, and the walks about them, grass-grown, and the temples deserted, even by the priests, so that we could wander among the halls, corridors, and

rooms, as in deserted ruins, I could not refrain from thinking, and wishing, and praying for the men ready to go up and possess the land."

The priests gone, the temples deserted, the walks grass-grown! What means this? It is Christ preparing the way, and calling his Church to give these "surging millions" the "*word of life*." Will the Church obey? What mean the great revolutions in China, in India? What mean those great movements—by future historians to be written epochal—among the nations, whereby almost every land is now thrown open to the gospel?

What if Paul had refused to go into Macedonia? What if the Church of to-day refuses, through avarice or unbelief, to follow the guiding hand of Christ? Some Churches do read these "signs," and follow on. May they go on "conquering and to conquer." Some do not. The Lord answer for them St. Paul's prayer for the Ephesians: "The eyes of their understanding being enlightened, . . . they may know what is the exceeding greatness of his power to us-ward!"

It is very plain, Christ is "head over all things to the Church," but his Church must obey him, working with him and for him. That Church that does not must give place for a better; it must "go to its own place" among dead Churches that would not be "led by the Spirit." Christ's work must go on; if any Church that he calls to do a work for him refuses, he will raise up another in its stead. He has done this very often in the past; he is doing it now; he will do it to the end. *No denomination is necessary to Christ.*

Even the author of "*Ecce Homo*" saw this. Speaking of the missionary or aggressive character of the Church, he says: "Surely this article of Conversion is the true *articulus stantis aut cadentis ecclesiæ*—'The article of a stand-

ing or a falling Church.' When the power of reclaiming the lost dies out of the Church, it ceases to be the Church. It *may* remain a useful institution, though it is most likely to become an immoral and mischievous one. Where the power remains, there, whatever else may be wanting, it may still be said that 'the tabernacle of God is with men.'"

Let us consider it well. That Church which depends the least on mere human opinions or prejudices, upon the passions of a generation, upon whatever is incidental and accidental, but that depends altogether upon the "truth as it is in Jesus," relying upon his power and love, and that most perfectly adjusts all its arrangements to his government—that Church lives longest and prospers most. Church machinery is good, if it only be rightly adjusted, not merely in the relation of its several parts, but to the power that moves the whole spiritual world, the power of God in Christ Jesus manifesting itself in the salvation of men.<sup>a</sup> But an unmissionary Church is not so related to Christ.

Finally, if we have the "Spirit of Christ," we will ask him to guide us in all our plans; we will recognize his hand, and do what, and go where, it directs; we will claim and realize his presence; we cannot fail.

If there were no statistics on the subject of missions, it would be treason to doubt the value of missionary labors while Christ has "all power in heaven and in earth," and commands us to "go into all the world and preach the gospel to every creature."

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<sup>a</sup> We have known one splendid piece of machinery fail for want of adjustment; *it was too far from the power.*

## CHAPTER VI.

## CONCLUSION.

THE *Seed Growing Secretly*.—Impatience is one occasion of unbelief. We are like children who play at making gardens—they plant the seed to-day, and to-morrow dig it up to see why it does not grow! St. James teaches us a better lesson: “Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receives the early and the latter rain.” Wise man is he who prepares the ground well, sows good seed, and waits. He rises up and goes forth; he lies down and sleeps. While he works and waits, watches and sleeps, it grows. It is an old but ever-new promise in which he trusts: “While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.”

If some sharp eye, looking through a long-range telescope, finds a spot on the sun, he does not lose heart and dig up his seed!

O that the “children of the kingdom” had that patience which can labor and wait, *with faith in the seed!* We cry out upon some little mission-work that we experiment upon—“playing at gardening”—“It does not pay,” and with childish tears threaten to dig it up. Great is the forbearance of our God that he does not dig us up. Let the “good seed” be sown, and plentifully: the soil will bear it, but a spoonful to the acre will not bring a harvest in one year. O



the beggarly parsimony of such sowing! After twenty-eight years we have two missionaries in China! Thank God! they have patience, because they have faith. And we have just now started a mission in Mexico! Our domestic missions are not forgotten: we should have died out for lack of seed long ago but for these.

Missionary history is full of encouragement to those who can wait, having faith in the end and in the "Lord of the harvest." We have seen how the seed lived—growing secretly but surely—in Madagascar from 1828 to 1861, through thirty-three dark years. We can mention here but one more instance. Fifty years ago the American Board of Foreign Missions started the sowers through Syria. They scattered the word, not in handfuls. They preached, and prayed, toiled and trusted, and nearly despaired. They saw some fruit, but most of the first missionaries died disappointed. But they have "entered into their reward," although "other men have entered into their labors." So it is, as the Master hath said, "One soweth, and another reapeth." It is well: the King shall not lose his harvest. But admire the result! Early in 1873 the Rev. Dr. Jessup, long a devoted missionary in Syria, wrote a letter touching the work in that country. He says: "I am amazed at the evangelical light pervading the nominally Christian communities here. The Greek Church in Beyrout will go over *en masse* some day to Protestantism, judging the future from the past ten years. A prominent Greek said a few days ago: 'You Protestants need not trouble yourselves about converting Syria. Our children are all going to be Protestants, whether you like it or not. *The Bible is doing the work.*'" Have we grace to receive the exhortation of that man of God, Adoniram Judson? When he had toiled seven years in Burmah, with no visible fruit of his labor, he wrote to the Board in America: "Beg the Churches to have

patience. If a ship were here, to carry me to any part of the world, I would not leave my field. Tell the brethren success is as sure as the promise of a faithful God can make it."

Yes, "success is sure," although "one soweth and another reapeth." How strikingly do the missionary labors of that remarkable and little-understood man, the first bishop of the Methodist Episcopal Church, Dr. Thomas Coke, illustrate this principle! He seemed to live before his time; his great soul was on fire with missionary zeal when the Church had not yet grasped the idea. What a picture is that of Coke, pleading with tears before the Wesleyan Conference to be *permitted* to undertake the evangelization of India, since the Conference itself was appalled by the magnitude of the undertaking! His missionary plans embraced the whole world, and he has made each of the five continents, and every island of the sea, his debtor. He was reckoned a visionary by thousands who did not comprehend him. His life seemed to them a failure, and doubtless he sometimes had sore trial of his faith. But Coke's life was *no* failure; he was the John the Baptist of the great Methodist missionary organizations of our times. Every land owes him a monument, who, in slow-sailing ships, crossed the ocean eighteen times on gospel errands, and expended a noble patrimony to advance the kingdom of the Redeemer. Let it be the deep sea, washing every shore, in which he sleeps!

*The Expense of Missions.*—We have all heard of the man "wise in his own conceit," who said to his pastor, "Here are twenty-five cents for the heathen, and a dollar to get it to them." Poor man! He was neither wise nor witty, intelligent nor informed. What are the facts? Take the work of the American Board to begin with. During the first seventeen years of its administration, when everything was new and untried, its working expenses were eleven

and a half per cent.; for the next seventeen years, four and a half per cent.; for the last four, four per cent.

How about our own Board? The total working expenses for 1872, including salary and traveling expenses of Secretary, printing, stationery, postage-stamps, and all, is a little less than four per cent. And this with a contribution from 654,159 ministers and members of \$94,139 95! Let us thoughtfully consider that more than \$84,000 of this sum—and it shows a contribution of less than fifteen cents a member—was used in *giving the gospel to ourselves*, in what we call “Domestic Missions”—some small part being expended among the Indians, upon whose inheritance we have entered. If we averaged fifty cents a member, the expense would be less than two per cent.

On this subject the *Southern Presbyterian and Index* says, conclusively: “Our Missionary Boards will not suffer in comparison with any other charitable or commercial financial management in our land; and if put in comparison with some of our most popular commercial institutions, they will command unlimited confidence for their financial sagacity, prudence, and economy.”

One would think so. The political millennium will have come when Government can approximate such a showing.

The question of expense should be considered in connection with the results. A high authority says: “The foreign field for the past ten years has yielded more converts in proportion to labor expended than the home field. The number added to the Presbyterian Church in 1870, on profession of faith, compared with the whole membership, was six per cent.; the gain of foreign missions, as a whole, twelve per cent.; gain of the Presbyterian missions in India, sixteen per cent.; gain of American Board of Foreign Missions in Eastern Turkey, eighteen per cent.; gain of the Presbyterian missions in China, twenty-five per cent.”

Other vigorous missions—among them, we doubt not, the missions of the Wesleyans in England, and the Methodist Episcopal Church in the United States—will make as encouraging an exhibit.

In this connection, a word upon the commercial value of missions may strike some minds, though no religious man will need such an argument to induce him to do his duty.

The civilization of the heathen creates new wants, which must be largely supplied by Christian countries. Besides, it gives him a market for his productions, the profit on which his buyers—Christian nations—get the largest share.

Take the following figures, vouched for by competent authority: The commerce of the United States with the Sandwich Islands alone, in 1870, was \$4,406,426, while in the same year the whole amount expended in Foreign Missions by all denominations in this country was \$1,633,801. "The cost of the Sandwich Islands Mission," says Dr. Anderson, "up to 1869"—that is for fifty years, and during the whole period of its dependence on the Board—"was \$1,220,000."

The profits of our trade with the Sandwich Islands for 1871 was \$660,964—more than half of all that was expended on the mission during fifty years.

Take one more statement, from an article published in the *Congregationalist*:

"The commerce between the British possessions in Africa and the ports of New England, during the year ending June 30, 1871, amounted to \$2,671,913. Fifteen per cent. gain on the trade gives \$400,786 profit. The whole amount expended by the American Board, in all its missions, the same year, was only \$420,844; so that New England received, in real gain, from Africa alone, within \$20,000 as much as the American Board expended on all

its foreign missions in the whole world, and probably \$75,000 more than the people of New England gave to the support of that Board."

Many pages of such figures might be given.

We do not here make an argument to show that God blesses the "cheerful giver" to every good cause, though it is very easy to establish it. For our part, we believe what God says by his prophet: "Bring ye all the tithes into the store-house, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

It is true in every good sense, that God blesses those who "honor him with their substance;" but we must not wait till we can see just how we are to get back "cent for cent, dollar for dollar." Leave all such calculations to "the children of this world." Let "the children of the kingdom" give of their substance to build up the kingdom, out of loyalty to the King—even if they know they will never get back "cent for cent, dollar for dollar"—even if they know they will live and die so much the poorer for their gifts.

Christ's great blessing upon the woman who gave her "two mites—even all her living"—into his treasury, is not in the return of the mites to her house.

We must invest in Christ's work *with faith in the kingdom*. That cannot fail, and investments in it cannot be lost. All other investments will fail, because all other kingdoms will perish. But all contributions—of money, or prayers, or love, or service, or suffering—for the evangelization of the world, will abide forever. They belong to the progress of the race—the salvation of men. They are embalmed in the history of the triumphs of the kingdom of Jesus Christ.

How cheering the thought! Though our other investments fail us, though they perish, investments "constrained by the love of Christ" live forever—augmenting the riches of our inheritance with the saints in light.<sup>a</sup>

*The Greeks are at our Doors.*—Randolph's sharp sarcasm upon the sentimentalism of the women who allowed their servants to go half-naked while they made uniforms for the Greek patriots, was good enough in its place, but, perhaps, it has been quoted often enough by persons who wish to dodge their obligations to the cause of missions. The point of the sarcasm has been dulled by too frequent and improper use. But dull and broken as it is, what service it still renders the cause of avarice! Almost equal to that other "saw"—"Charity begins at home"—of which Richard Watson says: "It is a neat pocket-edition of

<sup>a</sup> A gentleman in Macon, Georgia, when the war was over, and the hard earnings of many years were swept away, said to a ministerial friend: "I wish I had given more to the cause of Christ. All is gone but what I gave to the Church. *That is salted down.*" This may remind the reader of that curious epitaph in a church in Doncaster, York, England, which reads:

"Howe, Howe, who is here?

I, Robin of Doncastere,

And Margaret my feare.

That I spent, that I had,

That I gave, that I have,

That I left, that I lost.

A.D. 1397.

Quoth Robertus Byrks, who in this world did reign  
Threescore years and seven, but lived not ane."

By the way, there is a similar epitaph on the Earl of Devonshire—on which Spencer, the old chronicler, makes this *improvement*: "The above inscription may seem odd; but when attentively considered, will appear to have been dictated by a very thinking person, and contains a real estimate of the value, as well as the use, of riches."

selfishness." "Charity begins at home," indeed! A saying that has no sense in it, since it is not charity for one to feed and clothe his own wife and children; since charity is not charity till it gets beyond home; since nothing is worth the name that does not sacrifice self.

It is almost useless to argue with people who can hush their consciences by such "old saws." Three considerations may be mentioned that should silence, if they do not convince them.

1. Those persons who plead exemption from the work of Foreign Missions on the ground that there are many unconverted people in Christian lands, do less for Domestic Missions than any other class. Rightly understood and managed, Foreign and Domestic Missions do not antagonize each other. Those Churches—let history vindicate the assertion—that do most for Foreign, do most for Domestic, Missions.

2. The example of the apostles should settle the question. They were inspired, and what they did, after they knew the mind of the Spirit, and comprehended the plans of the Redeemer, was the right thing to do. For a time they were as unmissionary as the veriest "hard-shell," but this was their ignorance. They were willing enough to receive the Gentiles into the Church through Judaism, but not to disciple them as Gentiles. But when the Holy Ghost enlightened them, and they saw that Jesus meant literally what he said, "Go ye into all the world, and preach the gospel to every creature," they gave themselves to the work of Christianizing—not Judaizing—the nations.

The "hard-shell" says: "Convert the sinners at home, before going to the heathen." If there is any force in this, then the apostles did wrong to leave Jerusalem till all the Jews there embraced Jesus as the Christ. Then the revival at Antioch was an anomalous outbreak in the kingdom of



Christ, neither expected nor desired. Then Paul went into Europe—how long too soon we cannot guess, unless we knew how long it would have taken to convert every man, woman, and child in the Jewish nation. “But,” goes on this “hard-shell,” “that is my opinion, anyhow—convert the home sinners first.” Very likely; but the question is, whether you are going by your opinion or the *book*. Suppose your “opinion” should contradict *that*! If you are right, the apostles were wrong. Which?

3. The command of Christ is conclusive. Christ is a King to be obeyed, as well as a Saviour to be trusted. If he were not also our King, he could not be our Saviour. His word is not mere exhortation—it is *law*. Dr. Newton has admirably said: “We are not to ask what is attended with difficulty, but what is duty. That duty is determined by *law*. We ought never to forget the language of our great Master, which is imperative, and which renders obedience indispensable. As his law is express authority, our duty is clear; and were difficulties ten thousand times more numerous than they are, still, because the great Head of the Church has commanded us to engage in them, it would be our duty to do so with all our might; because the greater the difficulty the greater the necessity for diligence, and activity, and zeal.”

The simple truth is: the Church that concerns itself only about Home Missions, with the belief that it obeys the law of Christ on the subject, deludes itself. Its eyes are blinded by a very thin gauze of semi-religious sentiment.

Moreover, the Church that does nothing for the heathen cannot rightly do its home work; for its method, being unscriptural, is false, its view limited, its zeal diluted, its faith weak, its arm paralyzed. And all such narrow views and unscriptural plans bring their own just retribution—the missionary treasury that exists only for Home Missions will



inevitably become bankrupt. The facts and principles of the case, the example of the apostles, the command of Christ, make honest and intelligent doubt on this question an impossibility. *We must do Christ's work in Christ's way.*

*The Doctrine of Averages.*—It is very convenient for theorizing, but it is unsafe as a basis of appropriations. The trouble is, that those who should give more than the average take advantage of it, and compliment themselves upon their liberality when they come up to it. If we had one dollar from each of our 654,000 members, we should have \$654,000. To be sure; but this is not the best way to put the case. Each member should give something, and is bound, by every law of the kingdom, to do so—not according to the delusive doctrine of averages, but as the “Lord hath prospered him.” “Every man according to his several ability.” The law does not state the amount: it puts that upon each man’s conscience; and some consciences are very dark, or dead. Some are as much bound to give \$1,000 as others are to give \$1.00, and it would require less sacrifice to do it. Millionaires have no business talking about averages with day-laborers. When the rich fall down to the averages, they “fall from grace.” There is power in the “penny-a-week” doctrine, if only it be so adjusted that it shall read “a pound a week” for those who ought to give “*a pound a week.*” We fear that this doctrine of averages is proving a snare of Satan to some of our richer people. Let them consider what Bunyan says of those pilgrims who “at the first beck went over to Demas” digging for silver in the hill Lucre: “Now, whether they fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom by the damps that commonly arise, of these things I am not certain; *but this I observed, that they were never seen again in the way.*”

*Method.*—We are called Methodists ; let us raise missionary money methodically. A cold, apologetic, perfunctory, “hat collection” at the end of the year is a downright insult to the cause. It is the business of the General and Annual Conferences and of the Board of Managers to find out the best methods ; and this cannot be discussed now and here. But this much may be said : No method is good that does not bring the cause of Christ in the cause of missions home to the conscience, that does not tend to get something from each one, and to develop liberality to the point of giving according to the measure of ability.

A circuit might be mentioned, of more than six hundred members, that, in 1868, gave \$50 missionary money. Less than fifty persons gave it all ; five, including the preacher, who, in proportion to his ability, gave ten times as much as any of the rest, gave half of it. Here was lack of method, or a hopelessly intractable people.

*One Remedy.*—There is no practical question of so great importance now before the Methodist Episcopal Church, South, as the question of its missionary policy and work. That it is satisfactory to any one who knows or cares any thing about it, is incredible. We have reached the point where we *must advance*.

Many remedies may be needed ; let the proper authorities find them out. We suggest but one—*reënnounce the great commission*. Our trouble comes from lack of missionary fire ; it must be kindled where it is not, and blown into a blaze where there is a little lingering spark. The right zeal will solve all difficulties. “Where there is a will there is a way,” for love and zeal are wise and fruitful of inventions.

“Faith cometh by hearing.” We must “preach the word” on this subject, “proving out of the Scriptures” that the gospel is intended for all men ; that it is adapted to all men, and necessary to all men ; that it is the duty of

the Church to give it to all men ; that Christ has all power in heaven and in earth, and that he is “ Head over all things to the Church.”

The Church grows in those graces in which she is instructed and exercised. Suppose that every pulpit in our land were silent on the obligations of the Sabbath for twenty years? The Church would fall from this grace also.

The effort to indoctrinate the Church on the subject of missions will quicken the zeal of every pastor who attempts it. His views will enlarge, his faith expand, his gratitude deepen, his love widen, his zeal glow, till the perfunctory methods will be an abomination to him, till a meager collection will shame him, till a neglected collection will not only smite his conscience, but arrest, as it should, “ the passage of his character ” by his Conference. The preaching of gospel doctrine is the great remedy for the neglect of gospel duty—the one efficient alterative and tonic that is sufficient to invigorate the enfeebled ecclesiastical constitution.

Let the bishops and chief clergy set the example—the rest will follow. If they will not, then their humbler brethren must go forward without them. Men like Carey—“ consecrated cobblers ”—must awaken, arouse, and energize the Church.

Finally: From the principles and facts of missionary history; from the consideration of the condition of the heathen world; from the gratitude we who have the gospel owe to Him who gave it; from the example of the apostles and the command of Christ, we conclude that “ it is the duty of the Church to evangelize the world,” and that in doing this every Christian is bound in loyalty to his Redeemer and King, as well as by love to man, *to go or send.*

# FOREIGN MISSIONARY STATISTICS

## OF THE PROTESTANT CHURCH THROUGHOUT THE WORLD\*.

Establish'd A.D.	Foreign Missionaries.		Native Pastors, Preach- ers, and Cate- chists.	Total of Christian Labor- ers.	Native Church- memb'rs.	Native Christi- an Com- mu- nity.	Total of Scholars of Both Sexes.	Income of the Society in 1871.
	Male.	Female.						
SOCIETIES.								
AMERICAN SOCIETIES.								
1810	131	180	428	739	23,718	77,091	14,410	\$461,058
1814	49	60	865	974	26,480	105,920	7,397	217,510
1819	53	53	169	276	5,182	15,600	4,078	224,198
1821	28	16	20	64	706	4,000	1,485	112,837
1832	17	19	46	82	1,123	38,000	2,341	71,123
1832	129	131	171	431	3,700	12,000	10,059	378,803
1833	6	7	18	31	212	630	1,078	11,389
1837	5	5	3	13	80	80	355	.....
1842	3	.....	.....	3	.....	.....	.....	.....
1844	2	3	.....	5	.....	.....	.....	8,453
1845	4	4	8	16	2,416	8,000	2,673	10,000
1845	12	9	22	43	301	301	.....	27,254
1845	2	2	4	8	70	70	32	.....
1846	16	14	5	35	550	1,623	329	27,424
1853	2	1	.....	3	.....	.....	.....	2,201
.....	10	8	9	27	.....	.....	.....	27,296
1859	16	17	5	38	351	1,337	2,113	48,345
.....	5	5	.....	10	1,000	1,000	1,500	6,000
BRITISH SOCIETIES.								
1701	70	50	700	820	8,497	24,000	8,019	532,175
1792	53	51	221	325	6,491	11,467	4,551	164,400
1795	156	156	2,726	2,998	50,763	389,906	50,671	536,760
1800	203	223	1,845	2,048	18,766	84,912	36,718	823,585
1816	5	6	18	29	563	563	1,523	\$30,056
1817	543	554	1,978	3,075	68,531	250,170	140,397	445,000

\* Copied from "The Land of the Veda.

1824	11	11	6	28	218	218	2,800	49,965
1840	11	.....	8	19	130	130	1,300	25,325
1840	4	.....	14	18	211	836	714	26,460
1843	28	15	110	153	1,906	3,542	9,752	131,317
1844	12	5	44	61	1,000	2,002	800	40,297
1844	14	.....	7	21	.....	.....	.....	43,520
1847	40	50	34	124	5,740	6,400	6,903	42,760
1858	.....	.....	5	5	.....	.....	4,650	45,529
1860	4	.....	5	9	.....	.....	.....	.....
.....	2	2	.....	4	65	410	93	11,730
1860	30	30	10	70	5,044	5,850	1,241	14,425
.....	4	4	12	20	284	284	82	10,075
1866	2	2	1	5	.....	.....	.....	2,420
.....	5	10	3	18	119	119	.....	.....
CONTINENTAL SOCIETIES.								
1732	156	149	15	320	20,742	69,123	15,822	107,005
1797	20	.....	46	66	.....	.....	13,037	40,000
1816	71	62	103	236	3,478	5,309	3,218	156,468
1822	21	.....	19	40	1,368	1,368	900	40,829
1828	56	69	21	146	4,656	4,656	3,752	59,565
1833	55	.....	9	44	1,851	4,434	1,500	49,459
1833	16	.....	85	101	4,700	15,000	1,400	22,500
1836	15	.....	58	73	9,290	5,119	1,654	49,500
1836	11	.....	.....	11	42	42	94	20,385
.....	19	30	.....	49	114	114	150	19,500
1850	2	2	4	8	200	200	304	3,000
1852	44	44	.....	88	.....	.....	.....	37,735
1860	2	5	4	11	.....	.....	.....	7,500
.....	10	14	.....	24	4	4	60	19,500

# SUMMARY OF THE ABOVE TABLE.

American Societies.....	490	544	1,773	2,797	65,883	265,552	47,850	\$1,633,891
British Societies.....	1,197	1,169	7,747	9,910	168,328	780,809	270,414	2,975,869
Continental Societies.....	478	365	366	1,217	46,445	105,360	41,925	622,956
Total Foreign Missions.....	2,165	2,078	9,886	13,924	280,652	1,151,721	360,189	\$5,232,716

\* Issues 250 different publications, in 14 languages, for Christian education.

# COMPARATIVE TABLE:

SHOWING THE PROGRESS OF CHRISTIANITY IN BRITISH INDIA SINCE 1852.

MISSIONS, ETC.	India and Ceylon in 1852.	India and Ceylon in 1862.	India, Ceylon, and Burmah in 1862.	India, Ceylon, and Burmah in 1872.	Increase during the past 10 years.
Missions .....	22	31	31	58	27
Stations .....	313	371	386	628	242
Out-stations .....	1,218	1,925	2,307	Not fully	reported.
Foreign Missionaries, Male .....	395	519	541	551	10
Foreign Missionaries, Female .....	Not	previously	reported.	317	.....
Native Pastors .....	48	140	183	406	.....
Native Catechists and Preachers .....	698	1,365	1,776	2,784	223
School-teachers .....	Not	fully	reported.	3,422	1,008
Total of Laborers .....	1,141	2,024	2,500	7,480	4,980
Native Churches .....	331	1,190	1,542	Not fully	reported.
Communicants .....	18,410	31,249	49,688	70,857	21,169
Native Christians .....	112,491	153,816	213,182	273,478	60,296
Vernacular Day-schools .....	1,347	1,562	1,811	1,917	106
Scholars .....	47,504	44,612	48,390	67,080	18,690
Anglo-Vernacular Schools .....	126	185	193	245	52
Anglo-Vernacular Schools .....	14,562	23,377	23,963	32,242	8,279
Boys' Boarding-schools .....	93	101	108	112	4
Christian Boys .....	2,414	2,720	3,158	3,584	426
Total of Male Scholars .....	64,480	70,709	75,511	102,906	26,395
Girls' Day-schools .....	347	371	373	552	179
Scholars .....	11,519	15,899	16,862	30,901	14,091
Girls' Boarding-schools .....	102	114	117	Not fully	reported.
Christian Girls .....	2,779	4,098	4,201	3,459	.....
Total of Female Pupils .....	14,298	19,997	21,063	34,420	13,357
Total Scholars of both sexes .....	78,778	90,706	96,574	137,326	40,752
Number of Languages used .....	.....	23	25	28	3
Local Contributions .....	In three years.	In three years.	In three years.	Last year.	Last year.
Native Contributions .....	\$167,500	\$226,625	\$274,000	\$151,787	\$60,457
	.....	65,000	about 90,000	43,101	13,101

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#### *I. Mission to China.*

Missionaries—Rev. Jas. W. Lambuth, Rev. Young J. Allen .....	2
Assistant Missionaries—Mrs. Lambuth, Mrs. Allen...	2
Native preachers.....	3
Bible women.....	2
Mission Stations — Shanghai, Naziang, Soochow, Chang-chow .....	4
Schools.....	3
Teachers .....	3
Mission-houses (residences).....	2
Churches .....	3
Church-lot.....	1
Church-members.....	83

#### *II. Indian Mission Conference.*

Traveling preachers.....	17
Local preachers.....	73
Indian members .....	4613
White members.....	454
Colored members.....	477

#### *III. Mission to Mexico.*

Rev. JOEL T. DAVES, Superintendent.  
Rev. ALEJO HERNANDEZ, Missionary.

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